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FOREIGN CORRESPONDENCE OF THE NEW-YORK EVANGELIST.

NEW SERIES OF LETTERS FROM ROME.

Rome, November 12th, 1850.

MR. EDITOR—You see in what a flame England is at the late edict of the Pope, dividing that Protestant country into Romish sees, with territorial titles. I believe this was wholly unexpected by the Court of Rome, and the effect has been to elate them here very much. They have the highest authorities in English law in their favor in respect to the legality of the measure; and the accusations of treasonable encroachments upon the prerogatives of the Crown, made by the Times, are very ably refuted by the Globe, and other loyal papers, of quite as much influence as that noisy organ. Rome has, therefore, only to look on and see the strife upon a question of liberty by which she profits, and in the course of which her influence is magnified far beyond her own previous suppositions. With us, Archbishop Hughes and his suffragans are precisely the men they were before. What conceivable difference can it make in their relation to the laws of the land, or to our religious liberties, that they are called prelates, instead of bishops? If England had taken the matter as coolly as we do, Rome would at this moment be far less confident of her triumph in that country than she now is. The tone of the Popish journals both in Italy and France is much more lofty upon this question than it was before the exaggerated appeals of the Times. The best counter-measure for England would be that proposed by Mr. Punch, viz. that the English Church portion out Romagna, and send here an Archbishop of Rome, and prelates for Albano, Subiaco, Viterbo, and other important towns. Accommodations would certainly be provided for them, as Mr. Punch has asserted. In fact, everything is in readiness to receive them; the Archbishop would occupy the Castle St. Angelo, and his first prelate an apartment in the Holy Office, vulgarly called the Inquisition. Our Episcopal Church in America might reciprocate the compliment in the case of the Archbishop of New-York, by appointing a Bishop of Rome, as it has done for Constantinople. According to our Presbyterian principles, we have one there already, although, out of politeness, he was not introduced to the Pope under that title.

What a pity that the Protestant world should not be satisfied with the substance of Christianity and religious freedom, and leave the pursuit of titles and outward show to Rome alone. Zeal upon such points only shows the weakness of spiritual life. Moreover, the Lord has given to Rome the ascendency in the externals of religion. This portion is definitely assigned her in prophecy, and it is worse than vain for the true body of Christ to contend with her on these matters. And what is it, after all? A worldly glory, to be changed to shame and everlasting contempt at the moment when the living church shall have double for her shame, and be clothed in all the glory of her Lord.

ROME AND PIEDMONT.

The controversy between Rome and Piedmont remains unsettled; the question now is, who holds the power of appointment to the See of Turin. The Government of Piedmont has removed the Archbishop (as all moderately free countries agree in believing with perfect justice for his interference with the execution of the laws of the land,) and declares the See to be vacant. Rome denies that the See is vacant, and has refused to hold negotiations with Piedmont on the great questions of difference lying back of this, until the Archbishop be restored. It does not appear that the Court of Turin has yet decided to fill the vacancy by its own authority, although rumors to that effect have been some time afloat. It is wholly improbable, moreover, that any Romish prelate would accept the appointment in opposition to the authority of the Pope. The post must be filled, however, and the Government has either to yield to the Pope and take back Monsignor Frosinone, or break with Rome as England did under Henry the Eighth. Rome never retracts her decisions upon questions of her own rights. She has judicially approved of the conduct of Monsignor Frosinone in [illegible] Piedmont. The Cabinet of Piedmont seems as little capable of yielding on this point; as that would be not only to reverse the decision of the Supreme Court of the land, but to dishonor the revolution to which the Cabinet and the Constitution owe their existence. Now as conditions of society once modified can never return; as there can never be another crusade, another Inquisition, another Robespierrian revolution, or another Puritan colony, so neither can there be another successful intervention of Rome to crush the Supreme Court of an independent nation. To predict changes in Piedmont, exactly like the Lutheran Reformation in Germany, or that of the English Pope Henry the Eighth, would be contrary to the principle just announced—some great change, however, unquestionably awaits the religious condition of Piedmont, if, indeed, that change has not already come, and its first fruits been already shown in a resistance of the authority of Rome. The great flurry in England about the late nominations of the Pope, is out of all reason, and it is to be regretted, as diverting the attention of the Protestant world from the very serious loss of Papal power (destined to be still more serious) in Piedmont.

DR. GUTZLAFF.

We have had a most interesting visitor lately from Rome in Dr. C. Gutzlaff, of China, on his return to that country. He has been holding re-unions all over Europe during the past year, to awaken interest for the cause of Christ in China, and happily he was not disappointed in his efforts to hold one here at Rome. From the account he gave us of religious freedom enjoyed in the land of his adoption, and the ability and zeal of some of the native preachers, American Christians might well rejoice in California for something better than its gold—for the new facilities of communication between them and the Chinese. Gutzlaff may yet expedite his Colporteurs and native preachers to meet American pastors at the Sacramento, and act under our Home Missionary Society. The Doctor was in fine health, and very earnest to get home! He is a naturalized Chinese, and is all soul for the good of his new countrymen. His few days in Rome will long be remembered by us among cheering providences.

FOREIGN CORRESPONDENCE OF THE N. Y. EVANGELIST.

CHRISTIAN MISSIONS TO THE JEWS.

LETTERS FROM REV. E. M. DODD.

IV. RELIGIOUS CONDITION.

As early as the time of Christ, we find that the Jews had made great progress in that path, which all corrupted forms of religion take, "making the word of God of none effect by" the "traditions" of men.

At that time these traditions were merely oral, but about the third century they were committed to writing. This constitutes the "*Mishna*," or "Second Law." This, together with notes upon it, called the "*Gemara*," written by rabbis in Persia, makes up the "Babylonian Talmud," and is the foundation of the present system of Judaism. Another "Gemara" was written about the same time in Palestine, making the "Jerusalem Talmud," which is of less authority among them.

This "oral law" claims to have been given by God to Moses on Mount Sinai, at the same time with the written law, and to be an explanation of it—a sort of commentary upon it. The inference is direct, that being intended for an explanation, it must be clearer, more easily understood, and, of course, more valuable. A more cunning device to lead a people astray with the Bible in their hands, Satan could hardly have hit upon. It is much better than the Papal idea of "mother church," to explain the Scriptures.

This being in a language (the Rabbinic) which none but their learned men understand, makes the people as dependent upon them as the Romanists are upon the priesthood.

True, there is a sect called the Karaites, who reject the Talmud, adhering only to the laws; and another called "Dunmahs," or "Zoharites," residing in Salonica, who make an outward profession of Mohammedanism, through fear, and who reject the Talmud, taking the book Zohar in its stead; but both of these are very small, and the great mass of the Jews are Talmudists.

As this book may be called the foundation of their present system of religion (which we shall call *Rabbinism*, rather than *Judaism*), and in its mould their religious principles and character are formed, we need to take a nearer view of it, to judge of their religious condition.

The Talmud consists of twelve huge folio volumes, professing to be an explanation of the Law; it takes occasion to treat upon almost every subject—Theology, Ethics, Metaphysics, Astronomy, Philosophy, Medicine, and Magic.

Occasionally, bits of gold gleam out from among the rubbish; but as a book it is *trash*, and not merely innocent trash; but palmed off for pure gold, it pollutes and debases the currency, for the Bible itself is understood according to the Talmud, and weighed in its scales. Nor is this all; it is positively poisonous trash; its trifling with the most sacred things, its low and carnal, even blasphemous views of God, its willful perversions of all truth, debase and corrupt the mind that is given up to its influence.

Its influence on the Jews who devote themselves to it, and become enamored as by an enchanter, is most marked. They are degraded mentally and morally. It is astonishing how incapacitated they become for any correct views of truth, like moles unused to measure things in the sunlight.

Take some examples of its trifling. The law commands that no burden be carried on the Sabbath. The Talmud, explaining this, defines what is a burden and what is not. Among other things, a purse is a burden. It also shows what is meant by carrying—one may carry anything the distance of an ell, and not break the law, but no further. "Now, suppose a man on a journey," says the Talmud, "overtaken by the setting sun, on Sabbath eve; he has his purse with him, which, being a burden, must not be carried one moment after sunset. What shall he do? 1st. If he sees a Gentile coming, he may hire him to carry it for him. If not, he had better put it on his ass than carry it himself, though the Sabbath law includes his ass. If he has no ass, nor sees any Gentile, he may take up his purse, carry it an ell, and lay it down; then take it up again, carry it another ell, and lay it down again." "Admirable wisdom!" exclaims the Jewish reader, "how wisely solved!"

One of the twelve volumes is occupied with the discussion of this grave question, "Whether an egg laid on a feast-day may be eaten lawfully."

The learned rabbis are arrayed on opposite sides, and discuss the knotty point with all gravity, through a thick folio, until the discussion is authoritatively closed by the sage decision that both sides are right.

Upon Psalm 104: 26, "There is that leviathan thou hast made to play therein," the Talmud, translating it, "leviathan, whom thou hast made to play *with him*," appends a long dissertation upon leviathan—that he fills the whole breadth of the sea, and reaches under the continents, his motions causing the earthquakes, and impiously explains the text, that God plays with him every morning as a pastime.

One of the great enjoyments of the Jews in Paradise is to be feasting upon the flesh of this leviathan. Columns might be filled with such specimens, running through the whole gamut, from nonsense to blasphemy.

Salonica (Turkey), August, 1850.

CORRESPONDENCE OF THE N. Y. EVANGELIST.

LETTERS FROM CALIFORNIA.

SACRAMENTO CITY, *Cal., Oct. 30th*, 1850.

MR. EDITOR:—The matter which has most interested us the past month, as friends of the Redeemer, has been the completion and occupation of our new house of worship. At last we have known the joy of being permitted to meet in a place we could call ours. Beneath our own vine and fig-tree, we have gathered for prayer and praise, and sat together as in heavenly places in Christ. The services of dedication took place on the 6th inst.—the "corner-stone" of the house having been laid on the 4th of September! A large and attentive congregation, more than we could seat, was present on the occasion. The sermon was from Psalm 96: 6, and it was every way a time of exceeding interest. Our church is of good size, pleasant, commodious, eligibly situated, easy of access, and nearly central. Its completion is a new era in our religious history, and we hope it will form an epoch in the lives of many, and subvert their habits of non-church-going. We cannot complain that the fact has made no impression. It has produced a decided one. The number in attendance on divine worship, is more than doubled, and is larger than we expected so soon. We are cheered with the prospect, and do most heartily thank God and take courage.

To one just arriving here from some peaceful town or thriving village of the North—the wickedness of the people is shocking. Such recklessness, such debauchery [illegible] where. Then they hear such oaths, see such an outrageous desecration of the Sabbath, and look on such scenes of human bestiality, that they almost feel in dread of some new reign of terror. Certainly it is awful; but one soon grows callous to such impressions—and they fail to affect him so painfully. This is natural; it is also well. For if one's heart bleeds at every prick of sensibility, and if the feelings are always keenly and painfully alive to every moral irritant, how soon will sympathy break the heart, and nature lie prostrate under the power of overwrought sensibilities and fevered agony. While, therefore, we would not be insensible to the evils, in all their magnitude, that exist among us; we must not allow their enormity either to overwhelm or unman us. While we are unable to report any diminution of the various sins that prevail here, in their *amount and degree*—we still believe there is a falling off in their *ratio and proportion*. There are more decidedly good people, and more positively good influences at work, in proportion, than at any previous period in our history. Two very large, splendid, even magnificent saloons, have recently been opened in the city; yet, I cannot perceive as the gambling increases. In fact, it seems less than before. Some of the old places are quite deserted, and every new saloon opened, breaks down one or two of the smaller and more dingy ones.

Our Annual Election took place on the 7th inst. The members of the Legislature chosen in this and adjacent counties, are not all of them such persons as we should delight to honor; yet they will not do us any discredit, and some of them are very able. In most of the counties, the candidates were very numerous, and not a few of those actually chosen, have polled less than one-fourth of the whole number of votes. The most important officer balloted for, was a Superintendent of Public Instruction. It is not yet certain who is the successful candidate. Judge Marion and Prof. Nooney are ahead, and within a hundred votes of each other. It is probable the latter is chosen. He is a capable man, and will make a most valuable public officer. There were no less than eight candidates for the station—each with his circle of friends and admirers.

A ballot was also taken to get the sense of the people on the various propositions for a new State Capital. The returns indicate an almost universal feeling in favor of the proposition of Gen. Vallejo for a new city near the present site of Benicia. The locality is one combining many advantages—beautiful and easy of access. The Legislature is the final umpire, and it is uncertain what they will do in the premises. It matters but little. Five years hence will be soon enough to fix on a permanent seat of government.

The next event of moment, in the order of time, was the arrival of the Oregon on the 18th inst., with her flags and streamers flying, and the welcome news of the admission of California into the glorious family of States. Before daylight, on the morning of the 19th, we were awaked, here in this city, by the discharge of cannon in the distance. As one by one the reports went booming on the night air, and drew nearer and nearer, we understood it all. The New World was coming, and her great guns were spreading the joyful intelligence. Every eye flashed, every pulse beat quicker, and every spirit was stirred. Demonstrations of joy broke forth in every possible form. Gun after gun pealed forth its thunder—shout after shout rent the air. Exhilaration, buoyancy, sat in every countenance; a hopeful, proud heart was beating in every bosom. We, who make up the more quiet portion of the community, *felt* none the less—and the tear started into many an eye as we shook hands in mutual congratulation. Oh, how our hearts warmed and expanded toward our kindred, our brethren at the East. You could feel relief and gladness at the result—but you could not experience the deep emotions that thrilled the hearts of those who have been so long from home—so long outlawed—and such severe sufferers by the long delay. In no community was the news more welcome. It settles our worst difficulty, restores confidence, confirms order. We feel as if restored to home—embraced by loving arms—and shielded by the strength of the mighty.

From the country we have scarcely anything of moment. One of the most astonishing *growths*, leaving out the vegetables in our gardens, has been that of Nevada City—among the foot-hills, on a creek tributary to Deer-Creek and the Juba river. It is near the famous "coyota diggings" and has grown up this season. A friend just down, on the way home, informs me that there are 5000 in the city, and 10,000 within two miles. This may be an exaggeration, but it is a mighty growth for eight months.

The census shows the permanent population of this city to be about 6000, and the floating population as large. The number of manufactories here, is larger than in any other city in the State; and the permanent improvements are only rivaled by those of San Francisco. There is no longer any doubt about the completion of the Levee, and the general security of the town against overflow. It is not every city of 12,000 that could build eight miles of a Levee—support a city government at a cost of 100,000 dollars, and pay 100,000 dollars more for a public charity-hospital in the course of one year.

The business done the past month has been enormously great. A general cheerfulness, and a good sanitory condition have prevailed until the last few days. At present the wing of the pestilence is over us. The cholera made its appearance some time ago, and since then the fatal cases have been nearly *ten* a day—the number of deaths in all has been a little under *twenty* per day. In most instances, when taken in season, the cholera yields readily to judicious treatment. Several of my acquaintances have been attacked, but have resisted and baffled the disease. There has been no increase the last three days, and we think the worst is over. It seems strange, that a previously well man should lie down and die in a few hours, while his bed-fellow and associate in business should remain in perfect health, but so it is on every hand.

Yours truly, J. A. B.

FOR THE N. Y. EVANGELIST.

THE LAW WRITTEN IN THE HEART.

BY REV. DR. PETERS.

THE LAW OF PROGRESS.

Here is another law that is written in the heart of the Christian, at his conversion. The true believer comes into the kingdom, at first, as a little child. Everything is new to him in experience. He is a new creature—has a new life—comes into a new world. A new sun of light and heat reveals to him visions of glory that he never saw before, and warms into action spiritual affections that he never before felt. He is filled with wonder and joy! But he has everything yet to learn; and in the spiritual life, to which he is now created anew, there is a law of development correlate to the new fields of knowledge and improvement, to which he is now introduced. This law of development is a law of *progress*, from one degree of grace and strength to another, like that which takes place, in the natural life, from infancy to manhood.

Religion is not a thing of sudden maturity, like the gourd, "which came up in a night, and perished in a night." It is a plant of ages—a life eternal. It must have a beginning and a progress, as well as a happiness and a glory, that fadeth not away. And the law of its progress is put into the mind and written in the heart. It remains there. It belongs to the life itself. It is a part of its nature to be ever advancing. This is true of religion in this life and in the life to come. Here the Christian grows in grace, and increases in the knowledge of God, and there he will pass on from glory to glory. The law of his development is ever onward, world without end.

He, therefore, who does not make *progress* in religion, is not a Christian. The law of the spiritual life is not his. Whatever else he may be, he is not a Christian, who is not conscious of a law in his mind, which impels him onward, to know and to do the will of God. There is no such thing as a perpetual infancy in religion; and he who has no other evidence of his good estate, than that he once thought he had reason to believe that he was born again, may now conclude, that he was never born at all to the life of holiness. If there is no progress, there is no life. The state of such an one is not a life. It is a death in trespasses and sins. He may have the form of religion, but he has not the life nor the power. Let him beware [illegible] dwell at ease in Zion.

THE LAW OF REVIVAL.

This may be considered as a necessary consequence of the law of progress, in the Christian life. It is one of the modes in which that law operates. For, as human nature now is, even in regenerated men, the law of progress is often interrupted by counteracting influences. "The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary, the one to the other." Often, when the spirit is willing, the flesh is weak. He cannot have had long experience in the Christian life, who has not often felt and observed how prone the inheriters of this life are to faint and grow weary in their course.

> "What various hindrances we meet,
> In coming to a mercy-seat!"

The love of sinful pleasure, the allurements of the world, and the lust and the care of other things choke the word, and it becometh unfruitful. Thus the heirs of grace lose, at times, the conscious impulses of their first love. It waxes cold, and they feel that they are not growing in grace, in any measure answerable to their privileges. Religion seems to be losing ground, in them and around them.

But no true Christian can be satisfied with such a state. He feels that there is no apology for it—that it is a deep and aggravated sin, thus to forget God and the interests of his kingdom. The law of the spirit of life within him rouses him to effort; and thus the law of *progress* becomes a law of *revival*. It impels him to rise up from his backslidings, and go to God with earnestness, for grace to revive the energies of his spiritual life—to restore to him the joys of his salvation. Thus is God merciful to the unrighteousness of his people. By a law written in the heart, he provides for their recovery, when they sin. "Though they fall, they shall not be utterly cast down."

> "Immortal principles forbid
> The sons of God to sin;"

and, as often as they are conscious of backsliding, they are roused, by a principle within them, to awake to newness of life. It is the law of their spiritual life, to restore itself from every symptom of languishment or decay. Such is the grace of God, in dwelling in the soul, that its backslidings are ever the occasions of repentance and revival, until its conflicts shall be ended, its enemies all subdued, and its final victory achieved. Then will this law of *revival* remain in the soul, a law of perpetual and uninterrupted *progress* in the heavenly world.

He, then, is not a Christian, who suffers his spiritual life to decay and become unfruitful, without a revival. He is not in covenant with God by laws of holiness, put into the mind, and written in the heart. Other laws govern him, and allure him to other objects of pursuit. He will have his reward. But it will not be with the house of Israel, in the new covenant. The God of all believers will not be a God to him, nor will he own him as one of his people.

These principles are of the utmost practical importance. If we are true Christians, these laws of religion are in our minds—are written in our hearts. They are living and abiding within us, or we are dead in trespasses and sins. Reader! do you answer to the one, or to the other of these descriptions? There seems to be no middle course. A holy God has settled the laws of life and of death with us. If we are truly his, and our present state is one of spiritual decay and unfruitfulness, there is a law of *holiness* within us that condemns it, as a sin; a law of *love* that weeps over it; a law of *faith* which relies, with strong confidence, on God for a remedy, and works by love; a law of *progress* which resists all these tendencies to decay; and a law of *revival* which will not allow us to slumber in our sins. All the power of religion within us, if we have any, is against the state, into which a vast majority of professing Christians, in our land, are fallen. A REVIVAL is the only remedy, the only alternative. "O Lord, revive thy work."

FOR THE NEW-YORK EVANGELIST.

JOSEPHINE; AT MALMAISON.

BY REV. JOHN S. C. ABBOTT.

As the leaves of Autumn began to fall, Josephine, who had been slowly recovering from the effects of the accident, left Plombieres and took up her residence at Malmaison. Napoleon was absent in Egypt about eighteen months. During the winter and the ensuing summer, Josephine remained with Hortense, and several other ladies who composed her most agreeable household, in this beautiful retreat. The celebrity of Napoleon surrounded them with friends, and that elegant mansion was the resort of the most illustrious in rank and intellect. Napoleon, who had ever a spice of jealousy in his nature, had everything reported to him which occurred at Malmaison. He was informed respecting all the guests who visited the chateau, and of the conversation which passed in every interview.

Hortense was a lively girl of fifteen, and the time hung rather heavily upon her hands. She amused herself in playing all manner of pranks upon an old "valet de chambre," by the name of Carrat, whom her mother had brought from Italy. This man was very timid, and excessively, though with great eccentricity, devoted to the service of Josephine.

One evening Carrat received orders to attend Madame Bonaparte, and several of the ladies who were with her, in their twilight walk through the magnificent park belonging to the estate. Carrat, ever delighted with an opportunity to display his devotion, obeyed with alacrity. No ladies in peril need desire a more valiant knight-errant, than the vaunting little Italian seemed to be. They had not advanced far into the sombre shadows of the grove, when they saw, solemnly emerging from the obscurity, a tall spectre in its winding-sheet. The fearful apparition approached the party, when the valet, terrified beyond all power of self-control, and uttering the most fearful shrieks, abandoned the ladies to the tender mercies of the ghost, and fled. The phantom, with its white drapery fluttering in the wind, pursued him. Soon the steps of the affrighted valet began to falter, and he dropped upon the ground insensible in a fit. Hortense, who had been perfectly convulsed with laughter, in view of the triumphant success of her experiment, was now correspondingly alarmed. The ghost was a fellow-servant of Carrat, who had been dressed out, under the superintendence of the mischievous Hortense.

As the poor man recovered without any serious injury, and without the slightest diminution of his excessive vanity, the fun-loving Hortense could not repress her propensity still to make him the butt of her practical jokes. It was a defect in her character, that she could find pleasure in this mischievous kind of torment. It is not improbable that this trait of character, which was excusable in a mirthful girl of fifteen, was the cause of that incessant train of sorrows which subsequently embittered her whole life. Carrat was perfectly devoted to Josephine, and Hortense was his torment.

The unlucky valet occupied a sleeping-room, separated from another only by a thin deal partition. A hole was made through this, and a pail of water so suspended in equilibrium over the pillow of the victim, that by drawing a cord, the whole contents would be emptied upon his head. The supports of the bedstead had also been removed, so [illegible] fall, as soon as any other eccentricities [illegible]. Carrat, among his [illegible] to bed without a light. [illegible] ed, Hortense, who had employed an attendant to aid her in her plans, stood in an adjoining room to enjoy the catastrophe.

The poor man entered his room, and threw himself upon his pallet. Down it came with a crash, and his shriek of fright was for a moment drowned in the inundation of water. Hortense, knowing the almost delirious fear which the puerile valet had of reptiles, cried, "Poor man! poor man! what will he do? The water was full of toads." Carrat, in utter darkness, drenched with cold water, and overwhelmed in the ruins of his bed and bedding, shrieked, "Murder! help! fire! drowning!" while Hortense and her accomplices enjoyed his ludicrous terror. She afterwards made him a handsome present, as a compensation. Hortense was not a malicious girl. But like many others who are mirthful and thoughtless, she found a strange pleasure in teazing. Josephine's only happiness was in making others happy. "It is a necessity of my heart," she said, "to love those around me, and to be loved by them in return." How much more noble such a spirit!

Though Josephine was not fully informed respecting the ultimate designs of Napoleon, and though Napoleon at this time probably had no definite plans respecting his future actions, his interests manifestly required that she should exert all her powers, to strengthen the ties of those who were already his friends, and to gain others to his rising name. Josephine acquired great influence over many members of the Directory, and this influence she was continually exerting for the relief of those who were in distress. Many of the proscribed emigrants were indebted to her for liberty, and the restoration of their forfeited estates. The following letter from Josephine to an emigrant, whose fortune and perhaps life she had saved, exhibits her intellectual elevation, as well as the amiability of her heart:

"SIR—Your petition, which reached Malmaison on the 12th, was presented the same evening, and by myself, to citizen Barras. I have the pleasure to announce to you that the decision is favorable, and that now, erased from the fatal list, you are restored to all the rights of a French citizen. But in transmitting a communication not less agreeable to me, than to yourself, permit me to enhance its value, by repeating to you the exact words with which it was accompanied by the Director: 'I have usually little to deny you, Madame,' said he, presenting me with a sealed enclosure, containing the act of restoration, 'and certainly, when humanity is concerned, I can have far less objection. But pity for misfortune does not exclude justice, and justice is inseparable from the love of truth. As unfortunate, M. de Sansal merits commiseration. As an emigrant, he has a right to none. I will say more: had I been disposed to be severe, there existed a cause for stern reprisals on the part of a government to whose kindness he replies by insults. Although I despise those of such a man, I appreciate them. They prove an ungrateful heart, and a narrow mind. Let him be careful about expressing his hatred.—All my colleagues are not equally indulgent.'

"Blame only yourself, sir, for the small share of amenity in these counsels. They are harsh, perhaps, but useful; and you will do well to render them effective. Regard also the faithfulness with which I transcribe them, as a proof of the deep interest I take in your welfare, and of my anxiety that the interference of your friends may be justified by your future conduct."

For some time a very constant correspondence was kept up between Napoleon and Josephine; but after the destruction of the French fleet by Lord Nelson, in the Bay of Aboukir, and when the Mediterranean had become completely blocked up by English cruisers, almost every letter was intercepted.

For political purposes, there were many who wished to destroy the influence which Josephine had acquired over the mind of her illustrious husband. In the accomplishment of this plan they endeavored, in every way in their power, to excite the jealousy of Napoleon. The very efforts which Josephine was making to attract the most influential men in Paris to her saloon, were represented to him as indications of levity of character, and of a spirit of unpardonable coquetry. These enemies of Josephine had their influential agents in the camp of Napoleon, and with malice never weary, they whispered these suspicions into his ear. The jealousy of his impassioned nature was strongly aroused. In his indignation he wrote to Josephine in great severity, accusing her of "playing the coquette with all the world." She was very deeply wounded by these unjust suspicions, and wrote to him a letter in reply, which for tenderness and delicacy of sentiment, and the expression of conscious innocence, is hardly surpassed by anything which has ever been written. Her letter was intercepted, and Napoleon never saw it. For many months nearly all communication with the army of Italy was cut off, by the vigilance of the English. There were flying reports of disaster, and even of the death of Napoleon. Josephine was at times in great distress. She knew not the fate of her husband or her son. She knew that by the grossest deception he had been alienated from her, and she feared that should he return, she might never be able to regain his confidence. Still she devoted herself with unwearied diligence, in watching over all his interests; and though her heart was often oppressed with anguish, she did everything in her power to retain the aspect of cheerfulness and of sanguine hope. One of her favorite amusements—the favorite amusement of almost every refined mind—was found in the cultivation of flowers. She passed a portion of every pleasant day with Hortense among the flower-beds, with the hoe, and the watering-pot, and the pruning-knife. Hortense, though she loved the society of her mother, was not fond of these employments, and in subsequent life never turned to them for a solace. With Josephine, however, this taste remained unchanged through life. She was also very fond of leaving the aristocratic walks of Malmaison, and sauntering through the lanes and the rural roads, where she could enter the cottages of the peasants, and listen to their simple tales of joy or grief. To many of these dwellings her visit was as the mission of an angel. Her purse was never closed against the wants of penury. But that which rendered her still more a ministering spirit to the poor, was that her heart was ever open, with its full flood of sympathy, to share the griefs of their bereavements, and to rejoice in their joy. When she sat upon the throne of France, and even long after she sank into the repose of the grave, the region around was full of recitals of her benevolence. Aristocratic pride at times affected to look down with contempt upon those elevated enjoyments of a noble soul.

Thus occupied, in pleading with those in power for those of noble birth who had, by emigration, forfeited both property and life; in visiting the sick and the sorrowing in the humble cottages around her; in presiding with queenly dignity over the brilliant soirees in her own saloons, where talent and rank were ever assembled, and in diffusing the sunlight of her own cheerful heart throughout the whole household at Malmaison, Josephine through weary months awaited tidings from her absent husband.

[TO BE CONTINUED.]

FOR THE NEW-YORK EVANGELIST.

DEATH OF REV. S. C. HICKOK.

Died, in Hillsdale, Mich., Sept. 21st, LUCY MARIAH, wife of Rev. S. C. Hickok, and daughter of Alexander and Lydia Gaston, of Amherst, Ohio, in the 37th year of her age. Her death was, as her life had been, eminently Christian and peaceful. Also, [illegible] year of his age.

The following extract from the funeral services may be of interest to numerous friends of the departed in distant places:—

"Our dear brother was born in New-Canaan, Conn., in the year 1809. At 5 years old, his father's family removed to Scipio, Cayuga Co., N.Y. When he was 17 years of age they again removed to Arcade, in Wayne Co.—where the father died. Soon after the death of his father, he commenced studying in the family of Rev. Mr. Stephens, in Danby, Tompkins Co., N. Y. While here, he was, by the Holy Spirit, brought into the kingdom of Christ, and began earnestly to fix his heart on the sacred ministry.

He graduated at Hamilton College in 1833, and for about a year engaged in teaching in that region. Sometime during the year he was married to Lucy Mariah Gaston, by Rev. Mr. Stephens, in Danby. In the fall of 1834 he removed to Ohio; and for four years was the very successful principal of Milan Academy.

In the fall of 1838 he entered the Western Reserve Theological Seminary, and was regarded among the very first in point of acquirement and energy of character. So great was the confidence reposed in him by the faculty, that he was soon appointed assistant instructor in the Preparatory Department, a station which he filled with fidelity and ability, for nearly two years, while at the same time he was pursuing his Theological studies with ardor.

In 1840 he was licensed to preach the gospel by the Presbytery of Portage. For about two years he preached alternately to the two churches of Northfield and Peninsula, near the institution. In the fall of 1843 he commenced laboring at Niles in Michigan, where he enjoyed, under his labors, the visitation of the Spirit in the conversion of some souls. In the spring of 1844 he commenced preaching in Coldwater, during the sickness of Rev. Mr. Mills—and some time during the following summer, removed his family from Ohio to Coldwater; and during the following year was ordained to the work of the ministry, by Marshall Presbytery. About one year after, he was installed by the same Presbytery as pastor of the Presbyterian church in Coldwater.

In the providence of God he was removed by Presbytery to Jonesville in the fall of 1847, and was soon after invested with the pastoral charge of the church in that village. There he continued to preach with unusual perspicuity and power, almost up to the time of his last sickness, though from pecuniary embarrassment, he found it necessary to engage in teaching for the last year, on which account he removed his family to Hillsdale, and applied to Presbytery for dissolution of the pastoral relation, which was granted in May last.

About the 11th of August he spent a Sabbath with us in Coldwater, and preached with his accustomed strength of logic and language, on the weakness of sin, as exemplified in the failure of Herod to destroy the child Jesus. We little thought it was the last sermon we should hear from his lips. His health was firm, his step elastic, and his spirits high. I almost envied his health and buoyancy, as he went from house to house, and hailed, with cordiality, his old acquaintances, speaking many a kind word of encouragement and consolation to the afflicted. When he departed, he promised his numerous friends in C., that after removing his family again to Jonesville, and making all needful preparation to take charge of that important school, he would return with his wife, and make us a long and happy visit.

But we saw him no more. In a few days came tidings of sickness in his family, which grew more and more alarming, till, alas! on the 22nd of September, but seventeen days ago, three communities in mourning left him languishing on his couch, and followed to the grave his beloved companion, recording her epitaph on our hearts, with the joyful confidence of her glory already begun.

The sequel is soon told. The shock was too severe. Disease grasped a new hold; and, having taught in important stations eight years, and having ably preached the gospel ten years, in the full and calm faith of eternal beatitude, through the precious blood of the Lord Jesus, our lamented brother passed away to the skies. We meet him no more in Presbytery—we hear his voice no more in the sanctuary.

But to-day we lay his body, which was ordained to the work of the ministry, and which was the temple of the Holy Ghost, by the side of the wife of his youth, in the same quiet grave.

Oh, who is here so cruel as to doubt that kindred spirits meet and recognize each other in the land of Beulah, and along the streets of the New Jerusalem, after the bonds and sorrows of mortality are passed? Who doubts that her spirit gently beckoned his away, as he ceased to breathe, that she might welcome him, and introduce him to the King in his glory! Ah! to-day they walk hand in hand, arrayed in white, along the banks of the crystal river, eat together the fruits of the tree of life, and join the immortal choir in the celebration of redeeming love."

HINTS TO MINISTERS.

Reflect much on the indispensable and transcendant importance of personal religion.

Aim, with the most conscientious solicitude, at purity of motive in all your ministerial engagements.

Repress, to the utmost, the feelings of vanity, and pride, and the undue desire of popular applause.

Let the grand points in religion have the due prominence in your discourses.

Aim, in preaching, at the utmost seriousness and earnestness of manner.

Let a deep sense of responsibility at the divine tribunal secure ministerial fidelity.

Let there be in your discourses the utmost clearness of discrimination between the two great classes of which your hearers must necessarily consist.

Let pointed appeals to the heart, and direct application to the conscience, form a prominent feature in your discourses.

Do not aim at any degree of originality to which you are not equal, or of which the subject under consideration does not admit.

Study assiduously the best way of access to the human mind.

In your preparations for the pulpit, endeavor to derive from the subject on which you are about to preach, that spiritual benefit which you wish your hearers to receive.

Attach due importance to the devotional parts of public worship, and be solicitous to conduct them in a spirit of evangelical fervor.

Cherish earnest desire, and encourage expectations of success.

Exercise a humble and entire dependence on the promised influences of the Holy Spirit.

Endeavor to adopt the most interesting and efficient methods of conveying religious instruction to the young.

Endeavor to regulate, on principles which an enlightened conscience will approve, the time devoted to pastoral visits and friendly intercourse.

Cultivate, with daily solicitude, spirituality of mind.

Cultivate and display Christian zeal for the general interests of true religion, both at home and abroad.

Propose to yourself, as a model, the character of the apostle Paul.

Guard against every approach to sectarianism and party spirit, and cherish the feeling of Christian love to all who embrace the faith, and adorn the doctrine of the gospel of Jesus Christ.

WALKING WITH GOD.

Prayer is not an apostrophe to woods, and wilds and waters. It is not a moan let fly upon the viewless winds, nor a bootless behest expended on a passing cloud. It is not a plaintive cry, directed to an empty echo, that can send back nothing but an another cry. Prayer is a living heart that speaks in a living ear—the ear of the living God. It matters not where the worshiper is—on a dreary shore—in a noisome dungeon—amidst the filth and ferocity of brutal savages, or the frivolity and atheism of hollow-hearted worldlings—surrounded by the whirl, and clash, and roaring dissonance of the heaving factory, or toiling in the depths of the lamp-lit mine—the man of prayer need never feel the withering pangs of loneliness. Wherever you are, the Lord is there, and it only needs prayer to bring himself and you together. Recollect him, and he is beside your path; resort to him, and he lays his hand upon you. And who is this ever-present Help, this never-distant Friend? Words cannot tell. The incarnate "Word" *did* tell, but few could comprehend, and as few could credit. If you imagine the tenderest affection of your most anxious friend—the mildest condescension and readiest sympathy of your most appreciating and considerate friend—and if you add to this a goodness and a wisdom such as you never saw in the best and wisest of your friends; and if you do not merge, but multi[illegible] constant and kinder friend infinite knowledge to watch over you, and infinite forethought to provide for you, and infinite resources to relieve or enrich you—if you did not fully realize who the hearer and answerer of prayer is, you would at least be a step beyond that unknown God, whom many ignorantly and joylessly worship. In prayer, you do not address a general law or a first principle, but you address a living person. You do not commune with eternity, or with infinite space, but you commune with the Father of eternity—with Him "who fills the lowest hearts." You do not hold converse with abstract good, but with the God and Father of our Lord Jesus Christ; with him whose express image Jesus is: with Jesus himself; with your friend who is within the veil; with your Father who is in heaven.—*Mount of Olives.*

USE SIN.

Use sin as it will use you; spare it not, for it will not spare you: it is your murderer and the murderer of the world: use it, therefore, as a murderer should be used. Kill it before it kills you; and though it kill your bodies, it shall not be able to kill your souls; and though it bring you to the grave, as it did your Head, it shall not be able to keep you there. If the thought of death and the grave and rottenness be not pleasant to you, hearken to every temptation to sin as you would hearken to a temptation to self-murder, and as you would if the Devil brought you a knife, and tempted you to cut your throat with it; so do when he offereth you the bait of sin. You love not death; love not the cause of death.—*Baxter.*

THE BEATIFIC VISION.

Only to be permitted to contemplate such a being as Jehovah, to see goodness, holiness, justice, mercy, long-suffering and sovereignty personified and condensed; to see them united with eternity, infinite power, unerring wisdom, omnipresence, and all-sufficiency; to see all these natural and moral perfections indissolubly united and blended in sweet harmony in a pure, spiritual being, and that being placed on the throne of the universe; I say, to see this, would be happiness enough to fill the mind of any creature in existence. But in addition to this, to have this ineffable being for our God, our portion, our all; to be permitted to say, This God is our God for ever and ever; to have his resplendent countenance smile upon us; to be encircled in his everlasting arms of power, and faithfulness, and love; to hear his voice saying to us, I am yours and you are mine; nothing shall ever pluck you from my hands, or separate you from my love, but you shall be with me where I am, behold my glory, and live to reign with me for ever and ever, this is too much; it is honor, it is glory, it is happiness too overwhelming, too transporting for mortal minds to conceive, or for mortal frames to support. O then, in all circumstances, under all inward and outward afflictions, let the children of Zion be joyful in their king.

You have, doubtless, often observed that when your minds have been intently and pleasingly occupied, you have become almost unconscious of the flight of time; minutes and hours have flown away with apparently unusual swiftness, and the setting or rising sun has surprised you, long before you expected its approach. But in heaven, the saints will be entirely lost and swallowed up in God; and their minds will be so completely absorbed in the contemplation of his ineffable, infinite, uncreated glories, that they will be totally unconscious how time, or rather, how eternity passes; and not only years, but millions of ages, such as we call ages, will be flown ere they are aware. Thus, a thousand years will seem to them but as one day, and yet so great, so ecstatic will be their hapiness, that one day will be as a thousand years. And as there will be nothing to interrupt them, no bodily wants to call off their attention, no weariness to compel them to rest, no vicissitude of seasons, or of day and night, to disturb their contemplations: it is more than possible that innumerable ages may pass away, before they think of asking how long they have been in heaven, or even before they are conscious that a single hour has elapsed.

How often, Christians, have your hearts been made to burn with love, and gratitude, and admiration, and joy, whilst Christ has opened to you the Scripture, and caused you to know a little of that love which passeth knowledge! How often has one transient glimpse of the light of God's countenance turned your night into day, banished your sorrows, supported you under heavy afflictions, and caused you to rejoice with joy unspeakable and full of glory! Oh, then, what must it be to escape for ever from error, ignorance, and darkness, and sin, into the regions of bright, unclouded, eternal day; to see your God and Redeemer face to face; continually to contemplate, with immortal strength, glories so dazzlingly bright, that one moment's view of them would now, like a stream of lightning, turn your frail bodies into dust; to see the eternal volume of the divine counsels, the mighty map of the divine mind, unfolded to your eager, piercing gaze; to explore the heights and depths, the lengths and breadths of the Redeemer's love, and still to see new wonders, glories, and beauties, pouring upon your minds, in constant, endless succession, calling forth new songs of praise;—songs in which you will unite, not, as now, with mortal companions and mortal voices, but with the innumerable choir of angels, with the countless myriads of the redeemed, all shouting with a voice like the voice of many waters, Alleluia, for the Lord God omnipotent reigneth!—*Payson.*

FOR THE N. Y. EVANGELIST.

THE SOURCES OF SLAVERY.

NO. XXIII.

BY REV. SAMUEL T. SPEAR.

In our last we inquired, whether a valid right to hold and own a slave could be acquired on the part of the master. We do not dispute his legal right; it is the moral right only that we call in question. This led us to examine the sources of American slavery; two of which were considered—captivity in war, and man-stealing. We now look at the third source—DESCENT BY BIRTH FROM SLAVES.

This can never be a primary source; for it supposes that some persons are already slaves. The descendants of these persons are born into slavery. In this country, the child follows the condition of the mother; she, being more easily identified than the father, transmits the condition to her offspring. The only reason why the master owns the child, is that he owns the mother. The design is to perpetuate slavery from one generation to another, to prevent it from dying out by a natural cause. The slaves of this generation, as of several preceding, were made such by the operation of this principle. It is the *direct* source of their enslavement, and of the master's title to hold them. The title which results from purchasing a slave after he is born, is founded on the title to hold him when he was born. We have then this question: Is the title which accrues from birth, a good one—one that can be defended in a court of conscience? Is it good, as against the rights of the enslaved man? We think not.

What is its foundation? If there be any, on which it is capable of a rational defense, it must be this:—That the validity of the title to the child rests on that of the title to the mother. Surely the former is no better than the latter, since it is wholly drawn from it. But we have already shown that the title to the mother, if traced out, is vicious—vicious in its primary origin, and during every moment of its continuance, as opposed to her title to herself. The principle that if a *stolen* man be held in slavery till he has children, then the title to those children and their posterity shall be indefeasible, is a principle of iniquity. Where did it first begin to operate? Upon the immediate descendants of kidnapped men. Was it just then? Plainly not. The parents were stolen; and is this a valid reason for enslaving their children? To these children it was an act of injustice proceeding from another injustice, and will be equally so to theirs through any number of generations. The principle acquires no rectitude from its continuance. It is identically the same thing, whether it work for fifty or five hundred years. All that can be said in its favor is, that it is necessary to perpetuate slavery; but we deny that it is necessary or right for one portion of the human race to perpetuate the enslavement of another. Blackstone treats the principle as being utterly vicious. "Lastly, we are told that, besides these two ways by which slaves '*fiunt*,' or are acquired, they may also be hereditary; '*servi nascuntur*;' the children of acquired slaves are, *jure naturæ*, by a negative kind of birthright, slaves [illegible] of nature and reason, reduce the parent to slavery, much less can they reduce the offspring." Very true, the law of slavery recognizes this process of slave-making; but, it is against the law and all the practice under it that we mean to lift the note of remonstrance. We deny the justice of both; and as this point is of vital consequence in reference to the title of the present slaveholder in this country, we wish to look at it with some care.

1. The slaves of this generation were made such at birth by the action of the masters, who then owned their mothers. Those masters claimed, and took possession of, the offspring under the principle we are considering. They entered upon the rights of ownership on this basis; and all subsequent rights, whether in their or in other hands, have proceeded from this source. Theirs was the working agency of the principle; it did not apply itself; they applied it. They made the theory a fact; and in making it a fact, made slaves. Slaveholders are not by any means passive in this respect. The doctrine of the law becomes the doctrine of their practice; it is a legal doctrine only that it may be a practical one. Hence, their agency stands and operates upon this basis. We have, therefore, an agency to examine, in conjunction with a principle.

2. A community, that use and apply this principle, give unequivocal evidence of their determination to perpetuate slavery; it may not be, *forever*, but to perpetuate it so long as they have anything to do with it. They perpetuate it "for the time being," that is, during the period necessary to introduce a new generation of slaves. They procure their supply of bondmen in this way. It is a system of home manufacture. It takes the place, and so far as the continuance of the evil is concerned, does the work of the foreign slave-trade. All this must be palpable to any community who make slavery *hereditary*. Whatever they may say about the evil, or their desire to have it removed at some unknown day, still they do not propose to have it stop during their day. While they have anything to do with it, they mean to keep it good. There is, therefore, on the part of slaveholders, a consenting and productive agency. The child is not a slave by its own act, or that of its mother, but by the act of the master under the provisions of the slave-code. The master and the community together *make* the slave.

3. This principle is one of the heaviest curses and cruelties of slavery. But for it the evil would soon die of itself; mortality would end the evil. Stop the supply, and the system is soon abolished by a natural cause. Whatever evil, therefore, there is in the system of slavery, is perpetuated by the agency of this one principle. And if we judge of it by its effects, who can hesitate in pronouncing it a vicious principle? The interests of coming generations cry out against it. It predestinates their doom before they are born. In its book of fate is written the slavery of several past generations; and those yet to come are doomed, while this principle lasts. The present generation of slaves must all be emancipated, or somewhere this principle must stop, or slavery must go on to the end of time. Only break this unnatural tie of entailment, and say that all the descendants of slaves born after a given date shall be free; and the death-blow is given to the whole system. In this way slavery has often been abolished; and in this way it always may be, where there is a WILL to do it. It may be done also without any sudden and violent shock to society, with none of those evils which are so strongly urged against immediate emancipation. If a community wish to get rid of slavery, here is at least one way for them to do it; let them strike at the cause of its continuance, and it dies. We charge upon that cause, in connection with the agency that works it, the tremendous responsibility of perpetuating slavery. There is evil enough in its history to show its viciousness.

4. This principle is unjust. It is gross injustice by the immutable laws of natural right. Man is born a *man*, of whomsoever born, and not a slave. God makes him a man—a rational and moral being, with as many and as sacred rights of nature as those of any other man. The slavery of the mother is no forfeiture of rights on the part of the child. Injustice to her is no apology for its repetition against her offspring. The rights of the latter as human beings do not come from the mother, but from the endowment of God, and hence cannot be forfeited by her condition. The injustice to them is as real as it could be, if the mother had been a *free* woman. Why not? Ah! the mother is a *slave*. Very true; but is this any reason in a court of conscience, why the child should be made a slave? Is not the child born just as it would be, if the mother were free—created by the same God, and in the same image—as really human in all respects? This question is before a court of *moral* justice; and we claim to hear the reason, if there is any, for enslaving the child, because the mother

has been enslaved. We deny that there is any reason reconcilable with rectitude. Let it be produced. We hold that every slave is a man, possessing sacred rights, such as vitiate the title of ownership on the part of his master, immaterial in what condition legislation and power may have placed either him or his ancestors. The hereditary quality of slavery, is the hereditary quality of a wrong. In every instance it converts one of God's freemen into a slave. Says Mr. Barnes: "He (the man) was made a freeman; he is held a slave. The one is the act of God; the other is the act of man." Barnes on Slavery, p. 356.

5. The mother is used to convey to the master a title to the offspring, which she herself, as one of the natural parents, does not possess. God has not invested her with the slavery power; *she* has no right to enslave her children, either to hold or sell them into hopeless bondage. And yet she has a better right to them than any other human being, except the father. Unfortunate mother! she is used as the *passive* instrument (for *active* she cannot be) of investing the master with rights, she herself did not possess. This is done by the unjust enactments of law, and the practice under that law.

6. There is no reason, except in the necessities of slavery, why the condition of the *father* should not determine that of the child, as well as that of the mother. If slavery goes by descent, then let freedom go by descent. It is a fact, that many slaves have free fathers, not a few of whom are *white* men. There is a vast amount of free blood running in the veins of slaves. These slaves, if there be any pretense of justice in the principle we are considering, ought at least to be *half* free. They have as much right to the benefits resulting from the condition of their *paternal* ancestor, as any one can possibly have to force upon them the evils resulting from that of the maternal. This would involve many inconveniences in the slave system; but we are not adjusting our argument to its conveniences.

7. The parallels of this principle in application to other persons besides slaves, would be denounced by all as unjust and oppressive. Suppose that the Legislature of any of the slave States should enact a law, that all the children of *poor* men should live and die poor, or that the children of *ignorant* men should be kept ignorant, or that all the children of *mechanics* should be mechanics, or that any fixed and immovable condition, affecting either the rights or the lawful preferences of the subject, and placing them beyond the sphere of his agency, should be transmitted from parent to child; who would not cry out against this as legal injustice? Who would not resist every effort to carry out the principle of such a law? It would fill the land with murmurs; it would provoke the indignation of an outraged people, and unless repealed, would dissolve society. Men would not bear it; and yet there would be no element of injustice in it, equal to that doctrine and practice which append the slavery of the child to that of the mother. The principle would be the same in both cases, working however with more severity in that of slavery, owing to the nature of the condition.

8. This principle desecrates the institution of the *family*. If there is any institution among men which God has hallowed and guarded, and devoted to the best interests of mankind, it is that of the family. It is the primitive society. Father, and mother, and child are venerable and glorious terms. Human nature is full of responses to their majesty. Yet, the law and practice of entailment use the family—all the family that slavery knows—to *make* slaves, to transmit from generation to generation one of the very worst conditions of human beings. This is done not by any necessity inherent in the family, or inherent in the propagation of the species, but purely and wholly by an artificial contrivance of human law and practice. Was then the family made for slavery? Is it one of its ends to furnish candidates for ownership? Is it a slave factory? These questions supply their own answer.

9. There is nothing in the negro race, which makes the principle any more just than if applied to the *white* race. Hence, we submit a question of conscience to the reader. Suppose, that the writer had it in his power to enslave him, and should do so; that in the state of slavery he should marry an enslaved wife owned by the writer; and that they should have children; does he think that the writer could lawfully hold those children in perpetual slavery? Answer the question; give us the affirmative or the negative. We know what the reader's answer must be. Now if this cannot be lawfully practiced upon HIS children, will he tell us, upon WHOSE it can be lawfully practiced? We make another question of conscience. Suppose, that the reader is a descendant of slaves through ten generations; will the number of these generations sanctify his present slavery? Let the reader make the case his own. Is there then any reason for the entailment of slavery, which would not be as valid against a white man as against a black man? Let this doctrine change hands, and let the black man work it for two hundred years, and then what is the judgment of the white race? Beware, lest our philosophy to cover the slavery of the negro, in its principles upset all our rights as men.

10. There is no revealed statute of God to be urged in support of the principle we are considering. We defy any man to furnish the chapter or the verse, in which God has enacted this principle into a law of His Throne, and committed it to the world, thereby licensing men to entail slavery from generation to generation. By the laws of Moses, there was but a single case, in which a native-born Hebrew could be even a *Hebrew servant*, (a very different thing from an American slave) in virtue of his birth. We state the case: If a man bought a Hebrew servant, at the end of seven years the obligation of the latter ceased. If when the service commenced he had a wife, then her service also ceased at the same time. As she went in, so she goes out with her husband. But if during his seven years of service he married a female servant of the Hebrew master, and had children by her, then the wife and young children remained after the father and husband's term of service expired, with a provision that he might remain also, if he chose. Exodus 21: 2—6. This is the only case, in which the laws of Moses even intimate the servile condition of a Hebrew child, in virtue of that of the parent. It is to be remembered that the servitude of Hebrews was not *slavery*, but temporary service, ending every *seven* years. The term of service therefore on the part of the father, in the case referred to, expired before that of the mother; hence, Moses provides in this statute, that the father may remain with his wife and children till the period when they shall all be released, which at the longest would be the year of Jubilee. In respect to *foreigners*, but one way appears in all the statutes of Moses, by which they could become the servants of Hebrews; and this was by *purchase*, and not by birth. Hence, we say that God has not licensed or sanctioned the principle of *hereditary* slavery, that such a thing as American slavery shall be entailed from the mother to the child. Before any argument can be drawn from the case to which we have referred, our system of slavery-entailment must be made the *exact parallel* of that case; and then it must be shown that the case is intended to be a divine license for the principle of entailment in all time. Neither of these propositions can be shown.

The conclusion to which we now arrive from this exposition of the sources of American slavery, is a very plain one. We hold that the whole system is wrong—wrong as a whole—wrong in its constituent parts—wrong in its primary origin—wrong in its progress. We deny that the present slaveholder has a good *moral* title to the ownership of his slave, as opposed to that which God has vested in the slave himself. He has only to look into the history and foundation of his claim, to see that it is spurious. The purchase of a slave may be a very fair transaction, as between the buyer and seller; but not so as between either and the slave himself. The slave is not morally a merchantable thing. There is no way to bring man down to the level of merchandise, that is innocent. We object to the way of captivity in war; we object to the way of man-stealing, and equally to the way of hereditary slavery. The whole property-possession of human beings in this country, is wrong—it is against their rights. It is a possession, which though maintained by power, cannot give a good account of itself. This is our broad proposition, based on the argument in respect to the sources of American slavery. Let this argument be fairly and fully set aside; and then we will dismiss it as an insufficient witness, but not till then.

To this argument it may be replied, that although the practice of slavery appears wrong when contemplated in its sources, yet it is right and proper in *existing circumstances* arising from its long continuance. What are these circumstances? We suppose, they may be summed up in the following statement:—That slavery is interwoven with the civil institutions of the South, with the organic being of society in the slave States; that the operations of the social system are adjusted to its existence, and must in many respects be changed if this element is taken out; that a large amount of property is invested in slaves; and that the slaves themselves are a degraded and ignorant class of beings. These are the general circumstances which always follow the institution of chattel-slavery; and if they *ever* make the practice right, then they make it right *forever*, since they uniformly go along with it. In effect, they are a part of it. By this rule of reasoning all slavery in the *past*, accompanied by these circumstances, was right; and so will be all *future* slavery, if so accompanied, as it certainly will be, if the practice continues. Slavery is then wrong only when you are commencing it; after it is fully and fairly under way, then it becomes right. Let us have the general principle of this reasoning: A wrong in the outset becomes right, when it is thoroughly established, and so linked with the legislation, habits and practice of a people, that its removal is a work of great difficulty! Who is prepared to defend this as sound morality? It would sanctify some of the greatest wrongs earth has ever witnessed. We suppose, not a State in this Confederacy would now establish slavery, if it did not already exist. The proposition would be resisted as involving an enormous breach of human rights. Is slavery less such a breach, because it does exist? Do these apologetic circumstances diminish the encroachment upon the slave as a member of the human family? The reasoning virtually proves the rectitude of a wrong by the wrong itself; it takes the circumstances which the practice of a wrong generates, to justify the practice; and if adopted, would be a perfect foreclosure of all efforts to correct the established evils of this fallen world. We cheerfully grant that the existence of slavery creates difficulties in the way of its removal. This is true of all evil, that is extensively practiced. This, however, is no reason why the evil should be continued. The slaves, the party whose rights are involved in this question, have had no agency in producing these circumstances. They have been forced into the condition of slavery, and held there, without their agency or consent. The circumstances, both in nature and continuance, are due to the agency of masters; and they are bound to remove them. To justify slavery in existing circumstances, and yet *perpetuate* them, is a violation of good reasoning in morals. It derives no support from those instances in the history of our world, in which slavery has been abolished. Let it be shown, if it can be, by the testimony of *facts*, that the peaceful abolition of slavery has proved a greater evil to the community, than slavery itself. There are no such facts on the page of history. They are not to be found in the history of Roman slavery, or in that of West India emancipation, or in the removal of slavery from the Northern States. Successful efforts to remove slavery contradict the idea, that its continuance is the *less of two evils*. They give no countenance to those imaginary scenes of violence and bloodshed, so often in this country urged against the removal. Let it be shown, that these existing circumstances which make slavery right, are absolutely insuperable; and that no earthly power, wisdom, or sense of justice can overcome them. Until something like this is thoroughly proved, we cannot consent to *excuse* the wrong of slavery, much less to proclaim it *right*, by an argument based on the circumstances it always generates. Neither can we accept fancy sketches on this grave question of human rights. The continuance of 3,000,000 of men in bondage till their graves open, and of their posterity in the same state, cannot, in our view, be justified by any set of circumstances, which it is possible to show, as real or probable.

The New-York Evangelist.

New-York, Thursday, December 19, 1850.

TEMPORAL BENEFITS OF RELIGION.

Without some religion, no government can be long maintained. This has been understood by the most sagacious of the leaders of mankind in all ages and countries. Even false religions have had their uses in this respect. They have contributed to the stability and power of the governments, with which they have been associated. But these religions, having no basis of truth, contain in themselves, the germs of their own destruction. So the states of ancient Egypt, Greece and Rome, were corrupted and destroyed by the false morality of the very religions, which, for a while, had strengthened their power, and fostered their genius and civilization. And what has occurred in all past ages, in these relations, may be expected to occur in the future. All the governments of the earth, whose sanctions are derived from false systems of religion, however long some of them have been maintained, through revolutions and convulsions, are, doubtless, destined to be given up, with the systems of falsehood, by which they have been upheld; and the true faith, with its pure morality, will yet give permanence to new forms and principles of social order and security in all the heathen and anti-Christian nations.

The true religion has, in itself, a vital energy which renders it immortal. Maintained in its purity, it not only opens to our hopes an eternal heaven of happiness, but will correct what is wrong, and give immortality to all that is right, in the principles and usages of our social life and government.

"Religion! what treasure untold
Resides in that heavenly word!"

If we would know the value of our religious privileges, we must place them in contrast with the utter destitution of divine light and instruction, in which millions of heathens have sunk down into the lowest depths of depravity and moral ruin. Think of the lands and the times of darkness. Think of our own land, in all the extent of it, only two hundred and thirty years ago.

"The sound of the church-going bell
These vallies and rocks never heard,
Never sigh'd at the sound of a knell,
Nor smil'd when a Sabbath appear'd."

But what is it, which renders the city, the mart of commerce, the populous village, the school, the college, the house of worship, the court, the prison, the hospital, the smiling harvest-fields, and all the peaceful occupations of the people, upon the land and the ocean, so much better than the hut, and the chase, and the rude and cruel life of the savage? It is Christianity, mainly—the individual hopes, the social morality, and the all-pervading influences of the true religion—at once the gift of God, and the right and the duty of man. He, therefore, who promotes the faith of the gospel, in the life and power of its principles, and in their application to the laws and usages of our social and civil relations, is, of all patriots and statesmen, the most serviceable to the State, to the Union, and to the best interests of mankind. Let religion—pure religion—be revived, in all our borders, and it will calm the turbulence of political parties. Sectional jealousies will give place to mutual confidence and brotherly love, and we may hope to see, both from the North and the South, men of simplicity and godly sincerity, in our cabinets of government and halls of legislation.

THE CHURCH MILITANT.

This world is but one vast battlefield. The conflict is between the powers of light and truth, of darkness and error. The weapons and the warfare are spiritual. The combatants on either side are both visible and invisible. Over earth's extended plains—along its valleys—on the summits of its hills and by its mountain sides, wherever human beings dwell, are countless sections of these vast armies, moved and swayed by invisible powers and influences, and marshaled under the banners of the two contending leaders, the Prince of Peace, and the Prince of the power of the air. One commands the angels of light and all the battalions of heaven, with all good men on earth. The other leads on the fallen angels and all the hosts of darkness, and the enemies of God on earth. Every heart in these embattled hosts pulsates, strong or weak, in unison with its chosen leaders. There is no neutral ground, and no possibility of neutrality in feeling and action. The name, the character, the feelings and the attachment of each to his leader, is known and registered with unerring accuracy. Never were two such armies arrayed in conflict. Never were such vast resources of power and strength brought to bear in opposition. Never had armies such invisible legions in reserve. Never was war waged for such a length of time, and on so large a scale. Never were interests involved so momentous. The struggle is for the subjugation not of one, or of many kingdoms, but of the world—not for an earthly, but for a spiritual supremacy. Never did armies and their leaders contend for objects so widely different, or for results so lasting. Never did such results attend on the death of those who fall on fields of conflict. All die on the field sooner or later—there is no discharge in this war. But those who fall of one army, are conveyed by angels from the battlefield to their eternal home in heaven. They conquer when they fall, and receive a conqueror's crown.

Far different is the destiny of those who fall in the opposing ranks, contending against the authority of their King. They receive their deserts and are hurried to the eternal prison to meet the rewards of rebellion and sin. The weapons of this warfare are not carnal, they are mighty to the pulling down of strongholds of sin, and of the Prince of darkness. There is an exhaustless armory of weapons with which every one, who will, may equip himself for this conflict. Particular directions how to arm may be found in Eph. 6: 13—18. Every Christian is a soldier enlisted. Every church is a section of this grand army. Every pastor is a leader in this sacramental host, and all are bound by most impressive and solemn vows, to be at their posts—to be on the watch—to lead on their sections with steady courage, using manfully their weapons under the Prince of Peace, while they press on to the rescue of souls, and the recovery of lost men to the immunities and citizenship of heaven. Is it not so? Is there not such a conflict going on all over this fallen world, so full of solemnity and importance that no language, figurative or otherwise, can convey it with adequate force and impressiveness to the mind! The whole analogy is full of meaning; and incitement to every Christian, and every Christian church, to burnish his weapons afresh and gird on the whole armor of God. Why goes the battle so feebly? Why is the contest for the rescue of souls waged so irresolutely and unworthily? Oh! come speedily the days of revival and of victory, when many joyful captives shall come to Zion with songs and everlasting joy.

THE PATHWAY OF NATIONS.

The project of a railroad from some part of the Mississippi to the Pacific, originally looked upon as chimerical, is becoming of great importance. It has such relations to the progress of civilization, and to missionary enterprise, that we have no doubt our readers are ready to feel a deep interest in it. The very grandeur of the conception has something that powerfully appeals to the imagination, and the evident beneficial results which would flow from its realization, are sufficient to awaken an universal desire to see it accomplished, if its accomplishment lie within the verge of possibility. We have been much interested by a lecture delivered in Washington, by Rev. Calvin Colton, dilating upon the moral aspects of the enterprise, and demonstrating its feasibility. Its argument we will endeavor to present at another time. Meanwhile, a word of explanation of the plan of the road may not be without interest.

The road will be about 2,000 miles long, 1,200 of which is through poor and unsaleable land, and it is estimated that the road will cost sixty millions. The plan at present most in favor is known as Mr. Whitney's plan, by which it is proposed that the Government should set apart the land thirty miles in width on each side of the road, as a fund to build and furnish the road complete. This land Mr. W. is to have, if he builds the road, at ten cents the acre, good and bad together, which the Committees of Congress, who have reported in favor of the plan, think quite as much as the Government could realize from it in any other way.

This land is to be divided into sections of ten miles wide, and as soon as Mr. W. has ten miles of the road completed and running, he has the right to sell the first five miles of the first section, the price of which is to be paid into the public treasury, and drawn out only to pay properly authenticated bills for his actual disbursements for the road; and so on for every section of the 800 miles good land, thus leaving half the good land with its increased value unsold. For the remaining distance through the poor land, to the Pacific, as soon as a section of the road is done, the whole of that section of land is to be sold and appropriated, instead of the half section, as before. And if it be not sufficient to pay the bills, the unsold half sections of good land are to be resorted to, to make up the deficit. The whole is to be under the supervision of a Government Commissioner, and it is to be finished, and furnished, and kept running as fast as completed (at low legal rates); and when it is entirely completed to the Pacific, and accepted by the Government, Mr. W. is to have all that is left of the lands and the avails of them, deducting the ten cents an acre. All lands unsold in any section ten years after the road is made through that section, are to be sold at auction in parcels of not more than 160 acres.

The road is to be kept running as fast as completed, at cost rates, and is to carry the mail for nothing. The Government has thus ample guaranties for the progress of the road, which will be the property of the nation, worth sixty millions of dollars, without having cost the Government a dollar. If the estimates of the Senate's Committee, that passengers can be carried over the whole line, 2,000 miles, for $20, a bushel of corn for 25 cents, a barrel of flour for $1, a ton of merchandize for $10, and other things in proportion, be correct, the indirect value of the road cannot be estimated.

AMERICAN AND FOREIGN CHRISTIAN UNION.

A meeting of unusual interest on behalf of this important Society, was held in the Broadway Tabernacle, on Monday evening of last week. A very crowded assembly listened with unabated interest till a late hour. After prayer by Rev. Dr. Willis, Dr. Baird, one of the Secretaries of the Society, stated the object of the meeting to be to present the objects of the Society, and to reply to some of the erroneous statements of Archbishop Hughes, recently made in his published lecture. The object of the Society is to disseminate Evangelical truth among the 3,000,000 of Romanists in this country speaking the different languages of Europe, and among the many millions in other lands. Forty Missionaries have been employed the past year in this country and in Canada. Active and zealous missionaries are engaged in France, in Italy, and other countries of Europe, with gratifying success.

Rev. Leon Pilatte, of Paris, next addressed the meeting, and deeply interested his auditors in the facts and statements which he presented. The piety, talents, and intimate acquaintance of Mr. P., with French character, habits, and the present religious tendencies, as well as political aspects of the French people, not only in Paris, but extensively in the departments remote from the capital, eminently qualify him to give information of the wants and condition of that interesting country. After a few introductory remarks, he interested the audience much, by describing the plans and policy of the Romish priests in accomplishing their objects. Among these details, he showed how the priests managed to get a place in the wills of the rich. They approach the dying, telling them how wicked they have lived, and induce them to make provision for as many masses to be said after they are dead as they should have had during their whole lifetime. Thus they get a place in the wills of the dying. Referring to the labors of the colporteurs in France, Mr. Pilatte said, I have seen the priests follow the colporteur from house to house, infuriated, and gathering the Bibles which he had left, and burning them in the public place of the town; and they only regretted that they could not put the colporteur in the midst of the same fire with the Bibles. The pliancy with which the Romish clergy yield to and take advantage of the circumstances of a political revolution, was illustrated by Mr. P., who said that during the late revolution in France, when everything had been carried by the revolutionists, the priests came forward, and announcing themselves as the fathers of the revolution, proclaimed their readiness to baptize it with holy water. The people accepted their offer, and permitted them to go and water the trees of liberty. But men, like the winds, change. Those who were most enthusiastic became quiet, and those who were the most quiet became enthusiastic. As to the priests, I pity them—I do not hate them. It is not the spirit of Christ, or of Christianity, to hate. I love them because they are men; and we would give them half a victory if we would hate them. But Popery I hate, not only because it is adverse to true religion—and you Americans can hate it, not only because it is inimical to your religion—but because it is inimical to your institutions, and not at all consonant with your motto of "Go ahead." The speaker said he knew Popery; he was brought up a Catholic; he had been much among priests, although he had never received the holy oil.

We have room for only a brief sketch of what was forcibly and eloquently uttered, although not in fluent English.

Rev. Dr. Dowling next addressed the meeting with much animation, weighing the declarations and statements of Bishop Hughes in the scales of truth, and pointing out their fallacy. He demolished by a few veteran blows, the fair fabric of the Bishop's case, which he had built in the air over the ruins of Protestantism, leaving scarcely a wreck behind.

Dr. Cheever, with characteristic point and pungency, next applied the sledge hammer of truth, making sad work with the Bishop's fancied strong-hold. Dr. C. pleasantly referred to an advertisement in some of the papers, stating that four Doctors of Divinity were to meet in Broadway Tabernacle for the purpose of dissecting the body of a lecture, by the Right Rev. Father in God Arch bishop Hughes, which lecture purported to be the account of a Coroner's inquest over the decline of Protestantism, stated to be in quick consumption, if not in articulo mortis. As we have room only for a brief notice of Dr. Cheever's powerful and convincing argument, it is about sufficient to say, that he used the dissecting knife with the skill of an experienced surgeon, and fully achieved his part in the surgical operation, so that we should like to see the practical anatomist who could replace the scattered limbs of the Bishop's lecture, so as to show any sort of form or comeliness. Dr. C. brought out his glittering instruments from the great armory of truth, the Bible, and he used them most effectually.

Rev. Dr. Cox, in his own style and manner, finished off what remained to be done of the evening's work, in a strain somewhat like that of Elijah when he mocked the prophets of Baal. When Archbishop Hughes returns from his pilgrimage to Rome, and delivers another lecture on the decline of Protestantism, we hope these same four Doctors will be ready with their dissecting instruments.

A CANDID MIND.

There is nothing sheds so fine a light upon the human character as candor. It was called whiteness by the ancients, for its purity and beauty; and it has always won the esteem due to the most admirable of the virtues. However little sought-for or practiced, all do it the homage of their praise, and all feel the power and charm of its influence. The man whose opinions make the deepest mark upon his fellows—whose influence is the most lasting and efficient—whose friendship is instinctively sought, where all others have proved faithless, is not the man of brilliant parts, or flattering tongue, or splendid genius, or commanding power; but he whose lucid candor and ingenuous truth transmit the heart's real feelings, without discoloration or refraction. There are other qualities which are more showy, and other traits that have a higher place in the world's published price-current of honor; but none wear better, or gather less tarnish by use, or claim a deeper homage in that silent reverence which the mind must pay to virtue.

As it is the most beautiful, so it is the safest of moral qualities. None fall into so few mistakes—none darken and deform themselves with so little falsehood and wrong—none so free from the pain of doing wrong, as those who walk amidst the pitfalls and miasmas, passions and errors of our tainted life, clothed habitually with candor. The rare and comely union of prudence and of principle, of firmness and forbearance, of truth and zeal, of earnestness of feeling, and discrimination of views, is to be found only in minds pervaded and enlarged by candor. To love and to seek, in all things, the truth—to choose and adhere to, before all the solicitations of passion, or the power of prejudice, or the force of public opinion, or the claims of interest or power, whatever is right and true—to believe, at every juncture of experience or thought, that nothing is so good, or desirable, or trustworthy as truth—to scent the truth amidst all the unpopular disguises and stenches which too often disfigure it in this world—this must be safest and best, whatever we may think of it, if God really reigns, and there be an eternal distinction between truth and falsehood, right and [illegible] in truth. Nothing [illegible] should we so earnestly strive to get at, or hold fast when obtained.

"DREADFUL CONFLICTS."

Not long since we sat by the bed-side of one whom we have known from childhood—one of those meek and quiet spirits, which breathe of ardent piety, walking with God, and living near the world unseen—one who has been for months on the borders of the spirit-land, prostrate by long illness—languishing on the side of the grave, looking out for the coming of the messenger on the pale horse, and regarding the hour of her departure as not far off. In a subdued tone we inquired, What have been your views of yourself—the strength of your hope which you have long entertained—your views of God and the Savior, in whom you have trusted during these months of weakness and suffering? "Such dreadful conflicts," was the brief, but expressive reply. "It seems as if the adversary had arrayed before my mind the sins of my whole life, in order to overwhelm me with their sight and magnitude—to destroy my confidence in God and annihilate my hope of heaven." Not often have we been so impressed with the deep and dreadful malignity of that invisible enemy of God and the souls of men—that this arch deceiver should thus seek to distress the mind and destroy the hope of a humble and devoted Christian, of quiet and unobtrusive piety and meekness of spirit, and attempt it in a season of great weakness, when the cords of life were so nearly sundered, gave us views of his malice and hatred of all good, such as we had not before. But her faith in God triumphed. The anchor of her hope enabled her to ride out this, to her, terrible storm of conflict with the enemy of souls, while keeping her eye of faith steadily fixed on the star of Bethlehem.

NORTHERN OPINION.

A committee of gentlemen in Syracuse, among whom are the most respectable and intelligent of her citizens, have issued a call for a State Convention to be held in Syracuse, on the 7th, 8th, and 9th of January next, to consider the Fugitive Slave Bill, and to take such action in reference to it as freemen should take. The intimation is given in the call, that similar conventions are to be held in other free States, with the purpose of concentrating the nearly universal sentiment of the North to secure the repeal, or the essential modification of this obnoxious and unrighteous Law. The call is couched in words of great spirit and feeling, and will meet a warm response in Northern hearts. A Convention of this description may subserve an excellent purpose, if calmness, good feeling, and firm adherence to principle can be made its characteristic. A true reflection of the Northern anti-slavery sentiment, would do good. It would remove grave and dangerous misapprehensions at the South—it would correct the exaggerations of presses and pulpits at the North—it would expose the true issue between the North and South, and by so doing, put out the fires of sectional hatred and personal hostility and political intrigue, which are just now, doing their utmost to sever the Union. What is needed is a clear, calm voice, above the roar of passion, mistake and detraction, to interpret the old-fashioned convictions and principles of our American freedom. These are not the impulses of passion, and cannot be silenced by threats, or dogmatism, nor confused by false reasoning; and the sooner and louder they are re-enunciated, so as to crystalize in every free heart, a definite conviction, the better. We hope it may prove the wise function of this projected Convention to do this. It will sustain liberty, without provoking anarchy; it will be true to the North and kind to the South.

☞ Embarkation of Missionaries.—Rev. J. Cutler Tefft, and Rev. Franklin L. Arnold, with their wives, Miss Hannah More, Miss Joanna Alden, Mr. Samuel Gray, (a colored man,) and Mr. Wm. C. Brown, missionaries and teachers destined for the Kaw-Mendi and Tissana missions in the interior of West Africa, under the care of the American Missionary Association, sailed on Tuesday last, for Sierra Leone, in brig Triton, Capt. Long.

HANNAH MORE'S CHEAP REPOSITORY.

In the memorable conflict with infidelity, with which the last century closed, especially in Europe, there was hardly a more conspicuous or successful combatant for truth and the Church than Hannah More. With a versatility and power of mind, a strength of principle and faith, admirably fitted for the crisis and the function, and aided by extraordinary accessories of station and cultivated life, she exerted an influence for good which gave her an immortal title to the gratitude of the church, and placed her writings among the classics of our religious literature. During her life, and for years after, there was no religious writer whose popularity was comparable with hers; and though time has made the world insensible to many of her claims, it would still be difficult to recall a more honored name. The most effective of her writings, perhaps, if not the most illustrative of her genius and power of thought, were her light-winged and telling little tracts, which won all hearts by their simplicity and tenderness, and spread broadcast in this novel and impressive form, the truths that had been discussed in vain in more elaborate form. Her Cheap Repository Tracts marked a new era in religious publications. They were circulated by the million, and achieved a success which suggested the idea of the Religious Tract Society, and of all the kindred institutions which have borne such an efficient part in the history of the half century now closing. The reader of these tracts, at this late day, will not wonder at their success. The "Shepherd of Salisbury Plain," "'Tis all for the best," "The Two Shoemakers," and most of the series are unsurpassed as fascinating narratives, or as beautiful moral lessons.

A new and very beautiful edition of the series has just been issued by the Tract Society. They are elegantly illustrated with designs by Gilbert, a London artist, and engraved with exquisite finish, and finely printed. For young readers they will have the attraction of novelty, and the influence of truth admirably illustrated. We should suppose it would prove one of the most attractive of the Society's publications, and to Sabbath schools it may be commended as one of the cheapest and best works that could be obtained. The publications of the Tract Society are, latterly, executed with extraordinary beauty. Some of their juvenile books show a degree of artistic finish which is not surpassed by any similar issues in the country or world; and though so elegant, are exceedingly cheap.

A CAUSE FOR THANKSGIVING.

The Fourth Presbyterian church of Albany (formerly Mr. Kirk's), over which Dr. Mandeville was settled in June last, was able to report on Thanksgiving Day, that during the past year they had raised the following sums of money:—For paying up arrears of current expenses, $800; for repairs, $3,200; for ordinary current expenses and benevolent objects, $3,500; making in all $7,500. They also report an increasing congregation. The choir has increased from about fifteen to fifty-five, being one of the largest and best disciplined choirs. And what is most important of all, is a general and increasing religious interest, attended with some interesting cases of conversion. This interest is shared largely by the Sabbath school. This school has an average attendance of about 200, and is organized into a sort of Home Missionary Society, sending their contributions through the American S. S. Union, and receiving in return letters about once a month from the Colporteur or Home Missionary in Wisconsin, Texas, California, or elsewhere, stating the particular application of the funds in buying books, establishing schools, and extending the benefits of Sabbath school instruction.

ECCLESIASTICAL & PERSONAL ITEMS.

Rev. [illegible] has accepted the call of the First Presbyterian church in [illegible] and will enter upon his labors about the 1st of Jan.

Rev. W. R. Chapman, formerly pastor of the Eighth street church in this city, has received and accepted a call from the Presbyterian church in Aurora, N.Y.

Rev. L. H. Reid, of New-York, was ordained and installed pastor of the Presbyterian church in Fayetteville, Onondaga co. on the 4th inst. Sermon by Rev. G. S. Boardman, of Cazenovia.

Rev. J. O. Knapp, late of Central Village, Ct. was installed pastor of the Congregational church in Hatfield, Mass. on Wednesday 11th inst. Invocation and reading the Scriptures by Mr. Partridge, of Greenfield; prayer by Mr. Smith, of Warren; sermon by Dr. Hawes, of Hartford; installing prayer by Mr. Beaman, of North Hadley.

Rev. Joseph Tarlton was installed over the Congregational church in Hookset, N.H. Dec. 5th.

Rev. Wm. A. Chapin, pastor of the church in Greensborough, Vt. died Nov. 27th.

Rev. Dr. J. W. Alexander, of Princeton, N.J. has received a unanimous call from the Duane st. Presbyterian church and congregation in this city, to become their pastor. This same position he formerly held, but was induced to leave it for a Professorship at Princeton. We hear that there are reasons to hope for a favorable answer—in which case, the erection of a new and splendid church up town is contemplated.

Rev. Wm. M. Paxton, of Greencastle, Pa. has been called to the First church [O.S.] of Pittsburgh, as successor of Dr. Herron.

Rev. N. C. Locke was installed on the 4th inst. as pastor of the O.S. Presbyterian church in Hempstead, L.I.

Rev. Thomas K. Davis was ordained and installed over the Presbyterian church in Bedford, Pa. on the 8th ult.

Rev. R. Frame was installed over the Presbyterian church in Wappinger's Creek, N.Y. Dec. 1st.

Rev. Richard B. Cater, pastor of the Presbyterian church in Selma, Ala. died Nov. 25th.

Rev. Dr. Boyle, of the Episcopal Church, died in Boston, Dec. 2nd, at an advanced period of life. He was one of the most learned and respected ministers of the diocese of Massachusetts.

Rev. Mr. Cooke, of New-Haven, has received and accepted a call to St. Bartholomew's church, in this city.

An Episcopal Missionary has recently transmitted $90 to the American Tract Society, in response to two appeals contained in the American Messenger for November. He states that by adopting and carrying out a systematic plan of benevolence, he has been enabled, during the twenty-one years of his mission, to contribute for benevolent purposes. *more than seven thousand dollars.*

☞ Liberality.—In the Mercer street Presbyterian church, last Sabbath morning, after a discourse by Rev. Dr. Badger, a collection was taken up in aid of the American Home Missionary Society, amounting to $1,800. The usual donations of several members of the congregation not present, with the proportion of the Monthly Concert contributions given to this Institution, will increase the amount for the year to $2,500.

☞ Adams House, Boston.—We have received a circular containing the regulations of this admirably conducted house. We know from personal observation, the order, neatness, comfort, and clock-like promptitude of attention to the wants of travelers, which prevails through this establishment. The success of this house and its wide and increasing popularity, show that the public appreciate and will patronize a house thus conducted on temperance and religious principles, where the traveler finds the comforts and quiet of home, while absent from home. We only do an act of justice to the enterprising proprietor, and his courteous and gentlemanly associate, Mr. C. W. Jenks, and confer a favor on strangers visiting Boston, by commending this house as their temporary resting-place.

☞ Chemical Lectures.—We should have mentioned last week, that Mr. Abbott, Principal of the Spingler Institute, has engaged for his flourishing seminary, a course of chemical lectures by Prof. Lasell of Williams College, who delivered a similar course, with unusual success and favor, before the Lowell Institute, in Boston. Prof. L. though a young man, is one of the most accomplished chemists in the country, and his present course, which will partake of a popular and elementary cast, will undoubtedly be exceedingly attractive and worthy of the attendance of all who delight in this most useful and curious of the sciences. Mr. Abbott's enterprise in providing for his classes, lectures of such high order, ought to render his school as popular, as it must be thorough.

☞ Revivals.—The Richmond Watchman & Observer mentions an interesting revival in South Carolina, as the result of which forty persons were received into the church, mostly young persons who had been trained in the Sabbath school. Another is reported in Mississippi, where about thirty were brought into one church, and others were added to various congregations.

☞ Embarkation of Missionaries.—Rev. Mr. Dunmore and his wife embarked last week from Boston for Smyrna, expecting to join the mission to the Armenians of Turkey, sustained by the American Board. They will commence a new station at Diarbekir, where there is much encouragement for missionary labor at the present time.

Rev. Messrs. J. A. Frazier and Gulian Lansing, with their wives, sailed for Smyrna at the same time. They were sent out by the General Associate Reformed Synod of the West, and by the Associate Reformed Synod of New-York, to join the Rev. James Barnet and Dr. J. G. Pauldiug, at Damascus.

☞ Cheap Postage.—A large meeting of the friends of Cheap Postage was held last week in this city, at which resolutions were passed approving the recommendation of the Postmaster General to reduce letter postage to three cents pre-paid, yet re-asserting as the desideratum yet to be attained, a system of uniform two cent postage, as advised by Mr. Rusk and Mr. Durkee in Congress. We hope that the Postmaster's proposition will succeed; it will be time enough to agitate for a further reduction, after we have made that sure. It is hardly wise to lose what we can get by insisting on what we should like.

☞ Sacred Music.—The Oratorio of the Creation, given by the Harmonic Society, on Wednesday evening of last week, though not so well attended as it should have been, was a pleasant performance. The solo parts, in which the chief merit of this production lies, were well performed, especially those entrusted to the cultivated and graceful execution of Mrs. Bostwick. The beautiful aria, "On mighty pens," was sung with a delicacy and finish which the lovers of music who heard it will long remember. Mrs. Jones received, too, just applause. The forte of the Society consists in its splendid chorus: the Creation afforded no opportunity to bring out its force. In Handel's music it will be, as it has before been, great. It has the elements of a great and most creditable Society; and if adequately sustained by those who love and feel an interest in the progress of sacred music, it will accomplish a most useful as well as a pleasant office.

☞ Mothers' Magazine and Family Journal.—This old and well established periodical commences the nineteenth year of its existence with the next volume. The January number which has been issued some time, is the richest in contents and embellishments ever published. The volume for 1851, is to contain much more matter than any previous one, by enlarging the pages. We know of no periodical at so low a price ($1.00) for which the subscriber receives so much, and so valuable reading matter. Every mother should be a patron of it. Myron Finch, publisher, 116 Nassau-street.

☞ Forefathers' Day.—As next Sabbath is Forefathers' Day, and full of Pilgrim memories and associations, Rev. Dr. Cheever proposes to deliver a discourse in the evening, at his own church, appropriate to the occasion.

Boston Correspondence.

DEPARTURE OF MISSIONARIES.

Several missionaries left our shores on Thursday last, for foreign fields. Rev. George W. Dunmore and his wife sailed from Commercial Wharf in the barque Ionia, destined for the Armenian Mission in Turkey, under the patronage of the American Board. They expect to commence a new station at Diarbekir, about one hundred and fifty miles from Aintab. Mr. Dunmore is from Palmyra, N.Y. is a graduate of the N.Y. University, and the Bangor Theological Seminary. His wife was Miss Susan Wheeler, of Brewer, Me. The religious services, which were simply the singing of a hymn, and a prayer by Rev. Mr. Dole, were held in the cabin, on account of inclement weather. It was good to be there, for it was one of those times and places at which the heart gets deep impressions of the reality and power of religion, the preciousness of the soul and redemption, and the grandeur of the missionary work.

On the same day, Rev. Messrs. J. A. Frazier and Gulian Lansing, with their wives, sailed in the barque Attah for Damascus. They go out as missionaries of the Associate Reformed Church. The religious services on board were participated in by the missionaries, Rev. Mr. Blaikie, of this city, and Rev. Mr. Turnbull, of New-Brunswick.

MR. THOMPSON'S LECTURES.

George Thompson, M.P. has delivered, at the Tremont Temple, the first two of his course of lectures on India. His reputation as an orator, and his novel and important theme, have gained him fine audiences, and more warm and decided testimonials of admiration no man need desire. Not having heard him before, I had formed no conception of his powers—his mellow and musical voice, his polished style, his historical and classical resources, and a person and manner such as to highten every other excellence.

His first lecture embraced preliminary matters—a description of the modern route to India from England, a rapid tour along the eastern and western coasts of British India, and an outline of the country. The second lecture, on Thursday evening last, embraced the language and literature of India, its history since the invasion of Alexander the Great, a graphic picture of the great Mohammedan or Mogul dynasty, and of the Emperor Akbar, of whom Queen Elizabeth sought permission for her merchants to trade in the country—an emperor whose revenue was £30,000,000, and under whom the people were contented and happy. Now England gets a much smaller revenue from her 150 millions of subjects in India, and renders them poor and discontented. A more particular account of the working of the British Government in India will be given in the next lecture. On this point Mr. Thompson will speak from personal observation, and will give facts with which he is probably more familiar than any other man living. You may expect the substance of what he has to reveal.

DR. DEWEY ON HUMAN PROGRESS.

Rev. Dr. Dewey lectured before the Mercantile Library Association on Wednesday evening last. His subject was "The laws of Human Progress." In his wide sweep it seemed as if the Doctor was going to omit nothing that fancy or philosophy ever dreamed of. Communism, absolutism, liberty, monarchy, labor, capital, man's rights, woman's rights, marriage, slavery, and the Union—all these and more, received attention. On these questions Dr. D. said it was customary to take sides and make the most of one view. He sought a middle path. He aimed to make the impression that he was neither ultra nor conservative, but a little of both—just an agreeable mixture. The laws of progress he defined to be moral freedom, individual responsibility, experiment, slowness and the condition imposed by material nature. Excitement in reforms he deprecated, but did not show how men can be separated from idol lusts without some talk and tumult. He did not show how men, the most wise and prudent even, could have got along in a good work without "stirring up the people," and "turning the world up side down." Enfranchising woman he condemned, slavery he deprecated, the fugitive he would return, because the law in this matter was above his conscience. He consented, however, that we might modify the Fugitive Slave Law if we could. As a whole, the lecture was not ornate, and not fitted to leave the well-known marks of truthfulness and power, though there was truth in it, and power in some passages.

MR. BOWEN'S LOWELL LECTURES.

Prof. Bowen, in his lecture before the Lowell Institute, took up the theory advanced by Malthus, that the increase of population, if not arrested by providential interpositions, would be so great that there would not be room on earth for the inhabitants to dwell and subsist. Prof. B. regarded this theory as unsound, and all reasoning in support of it fallacious. He adduced many interesting facts, one of which seemed especially conclusive, viz: that Belgium, the most densely populated country in Europe—320 persons to the square mile—was still not crowded, and that though much of the land was poor and uncultivated, twice as much grain was produced as was needed for home consumption. The lecturer maintained that land in any country is capable of increased production, just in proportion as the inhabitants increase. Our own Mississippi Valley, he said, could be made to produce enough for all Europe. Even from starving Ireland, a vast amount of grain, butter, and cheese was exported, showing that distress there did not arise from the fact that the population was too great for the soil.

MISCELLANEOUS.

Rev. W. M. Rogers, of this city, has preached and repeated a sermon on civil duties, which has been much admired by some, and by others disliked for its high-toned conservatism.

The Howard Benevolent Society held its anniversary last Sabbath evening, at the Old South, and a sermon was preached by Rev. A. L. Stone, of Park-street. The house was full, even to the second gallery, and the appeal in behalf of the poor was eloquent and affecting.

Our city government was re-organized a week since, by the re-election of John P. Bigelow for Mayor, and most of the old Board of Aldermen. Mr. Bigelow is much more popular than when first chosen, a year ago.

Theatricals in Boston were never more numerous, never better attended, never more demoralizing in their influence. I do not speak from actual observation, but people who patronize the stage and who mean to respect decency, declare the undress of female actors to be outrageous—shocking to all modesty. Yet nothing will be done.

Prof. Grimes is to be the teacher of a select number of Boston ladies and gentlemen who will pay three dollars to hear him. Biology will be his theme, and the "phreno organs" the subject of his first lecture.

FOREIGN.

ARRIVAL OF THE AMERICA.

The America, with 46 passengers, arrived at Halifax on Wednesday.

ENGLAND.

The Religious Agitation.—There is increased agitation in England and Scotland in regard to the Anti-Popery movement, and *The Daily News* asserts that the Attorney General is preparing a bill to make penal the holding of English titles by the Catholic clergy, and *The Times* significantly remarks that Dr. Wiseman is the first, as he will assuredly be the last.

The Bishop of Birmingham, Lord Beaumont, a Catholic nobleman, has taken the field against the measures of the Pope, and maintains that his appointments to English Bishoprics are derogatory to the Crown and at variance with the Constitution. Immense meetings have been held to denounce the aggressive policy of the country, and in some cases have led to serious riots, especially at Birkenhead, where the meeting advertised for Wednesday was attended with one of the wildest riots since the days of the Reform bill. Magistrates and police were compelled to flee before the mob. The cross finally restored quiet.

High Church Movements.—It is said that the High Church party will strive at the approaching session of Parliament to abolish all titles of honor for Romish Ecclesiastics in Great Britain, Ireland and the Colonies; also to repeal the Maynooth grant and all other payments to Romish Ecclesiastics, to abolish the national system of education in Ireland, restore the Irish Bishoprics, to banish Jesuits, and allow no Romish Ecclesiastics to reside in England who have not taken the oath of allegiance to her Majesty; also that all Dissenters in Parliament shall be excluded from voting on Church questions, and forbidding the Ministers of the crown to give Her Majesty any advice on Ecclesiastical matters, and making it the exclusive duty of the Archbishops to advise upon all matters affecting the Church, whose power it is proposed to make judicial as well as ministerial.

Another Meeting at Birkenhead.—A second anti-Popery meeting was advertised to take place in Birkenhead on the 4th inst. which it was apprehended would be attended with another and more fearful riot. Meantime warrants have been issued for the arrest of Father Browne and other Catholic gentlemen who took part in the first disturbance. It is said that Parliament will be called together earlier than usual, in consequence of the prevailing anti-Popery excitement.

The Repeal Association at Dublin is hereafter to take the name of the Repeal and Catholic Association of Ireland.

Frightful Explosion.—A frightful colliery explosion occurred at Hirth & Son's mines at Halifax, (Eng.) on Friday afternoon, Nov. 29. Loss of life unknown, supposed to be very great.

GERMANY.

State of Affairs.—The latest news from Germany is in no respect more pacific, nor are affairs less critical and complicated than for two weeks previous to the sailing of the America. The Prussian Chamber was opened on the 21st, by a speech from the King, which has caused intense excitement, and is looked upon as favorable to the war party. He says:

"In the shortest possible time we shall be more strongly armed than ever before, either in ancient or modern times. We seek not war, but we demand an arrangement of the general fatherland, suitable to our present position in Europe and Germany, and corresponding with the amount of rights which God has placed in our hands. We have a good old right—we will defend it, and remain under arms till we have secured its recognition. We owe this to Prussia. We owe this to Germany."

It is stated by telegraph from Paris that the Prussian Government has negotiated a loan of £10,000,000 with the house of Rothschild in London.

The Upper House of Assembly is reported to be inclined to peace, while the Lower is moderately disposed.

The disturbances between the Prussian and Bavarian troops at Frankfort were renewed on the 25th, and in several of the streets the soldiers of the two countries had very sanguinary conflicts. The intervention of strong patrols could alone preserve peace in the city.

The Austrian, or Federal army in Hesse is suffering from want of provisions, and their commander has informed the Prussian Government that he shall be compelled to advance.

General M. Groeben replied that the Prussian troops under his command would not fall back under any circumstances. The Cabinet of St. Petersburg is reported to have formally made known that a war of Prussia against Austria, would at the same time be a war against Russia.

After Berlin, the War party find most support in the Rhenish provinces.

At Frankfort, Berlin, Vienna, Amsterdam and other central points, confidence in the maintenance of peace is daily becoming more weak.

FRANCE.

Rumors about Germany.—The latest advices from Paris announce M. De Persigny's return from Berlin, and he is reported to have expressed his convictions that the King of Prussia will have great difficulty in restraining the warlike disposition of his army and people, and that he cannot and ought not to make any further concessions.

The French Ambassador in London had arrived in Paris, to explain Lord Palmerston's views on the German question. It is reported that England wishes to act in concert with France, and that she desires to prevent Russian intervention.

The Assembly.—In the Assembly, on Tuesday, an exciting debate arose upon the question of raising an additional army of 40,000 men. M. Thiers, as reporter of the Committee to whom the subject has been referred, will, it is said, lay down such principles of peace and neutrality as will completely bind the hands of Louis Napoleon. While the Assembly are opposed to war upon all hands, the debates plainly show that France is strongly opposed to any combination which should render Germany united.

A proposition to transfer the seat of government out of Paris has been rejected by a very large majority.

Some of the Paris journals have annoyed the Russian Ambassador so much by the frequency and violence of their attacks on the Cabinet of St. Petersburg, that he is said to have intimated his intention to leave the country if those imputations are not suppressed.

ITALY.

The latest advices from Rome state that the Propaganda affect to treat lightly the commotion in England upon the late Papal aggression, and profess to regard it as a mere question of etiquette.

SARDINIA.

The King of Sardinia opened his Parliament on the 23rd ult. and was enthusiastically received. His speech, which gave great satisfaction, announced his intention to maintain the laws necessary for the new political organization of the country, in spite of the Pope.

TURKEY.

An alarming conspiracy of the old retrograde party in Constantinople, has given rise to a rumor that the Sultan had been assassinated. Happily the report proved to be false.

Kossuth Sick.—Kossuth is still held in durance, and is reported to be suffering with typhoid fever.

Correspondence the N.Y. Evangelist.

THIRTY-FIRST CONGRESS.

Washington, *Monday, Dec. 16th*, 1850.

In resuming this series of brief letters, it can hardly be necessary to ask your readers' remembrance of their design. To condense into the space of a single letter, the doings of both Houses of Congress for a week, forbids all those attempts at description which might assist the imagination and give clearness to the information conveyed. The most that can be attempted is a cursory outline of the more prominent features of discussion and action, supplying chiefly the purpose of a journal of the proceedings of Congress, such as readers not anxious for any lengthened history, and content to know the results arrived at, and the business done, would desire.

Thus far, as will be readily understood, but little has been done. The time-honored prerogative of doing nothing till after the holidays, it was not to be expected that so conservative body as the present Congress would innovate upon. The least possible time has been spent within the walls of the Capitol, consistent with the idea of an actual session; and that little time has been consumed by the leisurely attention to needful, but uninteresting preliminaries. The absence of all excitement, acerbity or sense of danger, is the most observable feature. Considering the excited quarters from which the members have come, and the noisy demonstrations made to promote peace, the quiet, good-natured and easy manner of the people's representatives gives one, in spite of all alarming stories, an inevitable impression that no very sincere apprehension is felt for the safety of the Union. What the active season which is approaching, may reveal, we cannot say; but thus far, one can discover nothing in the manner or temper of Congress betokening even the ordinary degree of excitement.

The movements thus far made have been almost wholly preparatory. Several bills have been notified—some received and referred to appropriate committees. In the Senate, Mr. Benton has introduced a bill providing for the construction of a railroad from the Mississippi to San Francisco. The plan proposes that a railroad, plank road, and common road for wagons and horses, with a foot-path for pedestrians, shall be built from St. Louis to San Francisco by the Federal Government. Branch roads are to connect with Santa Fe and Oregon. A tract of one hundred miles wide, containing some hundred and fifty million acres, is set aside for the purpose. To this the Indian title is to be extinguished; military posts are to be established along the line; and lands granted to actual settlers, though on what terms our dispatch does not state. A bill, also, has been referred, inquiring into the expediency of increasing the salaries of Judges; a petition from New-Hampshire praying for a revision of the military laws, with a view to meliorating the military code; a bill to appoint Richard Rush and Col. Totten as regents of the Smithsonian Institute; and some others about as important; and a bill to establish an Agricultural Bureau. In calling up the old bills left unpassed last session, some merriment was occasioned; Mr. Cass's resolution to suspend diplomatic intercourse with Austria, for instance, was quite *mal apropos*. Mr. Bradbury's resolution to inquire into the causes of removal from office by the late administration, was also ridiculously out of latitude. The Senator, however, modified his resolution so as to make it call for the names of all persons removed, without inquiring into the motives of the removal. The new resolution occasioned a little debate, sometimes playful, and sometimes otherwise, and gave Mr. Ewing an opportunity to say some interesting things in defense of the late administration. This tells very nearly, the week's history in the Senate.

THE HOUSE.

Among the preparatory measures notified in the House are these:—Notice of a bill granting pre-emption rights to actual settlers, and extending the time of paying therefor; a bill granting right of way in Missouri for constructing the railroad from Hannibal to St. Joseph's—as supplementary to a bill introduced last session for improving Western rivers and harbors; proposing to confer the title of Lieutenant-General on Gen. Scott; to establish reciprocity of trade with Canada, and to secure the free navigation of the Lakes; to provide for better postal arrangements in California; and some others. The Western river and harbor bill will evidently command considerable interest when it comes up. The Western men are determined to carry this favorite measure, and a portion of the East will not be backward to assist. Probably this will be connected with the measure for modifying the tariff. Mr. Briggs procured the New-York Branch Mint Bill to be made the order of the day for the second Tuesday of January. A message was received from the President announcing the official acceptance by Texas of the Ten Million indemnity, and congratulating Congress on the success of that great Peace Measure. The Cheap Postage Bill is to come up next week. The affairs of the new Territories are also to be considered in the first week of February. The President communicated the assent of Texas to the boundary bill and the ten millions.

On the Fugitive Slave bill, or indeed, the Compromise measures of the last session, nothing has transpired beyond the little speech of Mr. Giddings, which was too much out of time and place to excite any attention. There is a fine reserve on the subject, evidently; but a dread to open what may turn out to be an uncomfortably long and excited debate.

GENERAL INTELLIGENCE.

Liberal Bequests.—Mrs. Eliza Kobne, of Philadelphia, has recently paid bequests to the amount of $401,649.26, made by her husband, who gave her the option of doing so or of permitting those interested to wait till the expiration of her life:—It seems that she has preferred paying the sum at once. Nearly all the benevolent institutions of Philadelphia share in the bounty.

The Panama Railroad.—The Panama Railroad Company are collecting materials and laborers, with a view to commence operations as soon as the dry season sets in. Four hundred men, exclusive of officers and engineers, have gone out of the United States, and vessels laden with timber and other materials are leaving almost daily. No less than twenty-eight sail, comprising vessels of all classes, have left for the general depot of the company at Navy Bay; also six steam pile-drivers. These have all gone out since the first of October. Fourteen vessels were loading for the company at one time.

Chinese Testament.—The revision of the New Testament, translated into Chinese at Canton, had been completed on the 22nd of August, and that of the old begun.

No Loss.—Goff's large distillery at Aurora, Ohio, containing 10,000 bushels of corn, was burnt on the night of the 16th. One man was killed, and one badly wounded.

The Morrisania Asylum Case.—A committee was appointed, lately, to investigate the charges against Miss Shotwell, of neglect and indecent burial of infants at her Asylum for young children at Morrisania, Westchester county, N.Y. They have, in their report, entirely exonerated Miss Shotwell from all reproach.

Yankee Girls.—Two hundred and eighteen girls, aged from 12 to 20, all from Yankee land, passed through Cincinnati a few days ago, to work in a new factory commenced at Carrolton, Ky.

Burnt to Death.—At East Haven, Conn. Monday night, Alfred Shephard and James Hotchkiss met a horrible death by fire. They were tending a coal pit, and had gone to sleep in a small shanty near by, erected for their accommodation. The structure took fire, probably from the stove, and they were burnt to death with it.

The McDonough Will.—The State of Louisiana, through the Attorney-General, has applied for the sequestration of all the real estate left by John McDonough. This has been granted by the court, and the Sheriff has taken formal possession, to hold until the question of ownership is decided.

Slaves Freed.—The New-Albany (Ind.) Bulletin of the 2nd says:—The three white persons (a woman, her daughter, and grand-child,) arrested in this city some two or three weeks since, and claimed as slaves by a gentleman of Fort Smith, Ark. were purchased of the claimant on Saturday last, and made free citizens (if they were not really before) of Indiana. A committee of gentlemen of this city, headed by Major Weir, went to Louisville on that day, whither the persons were taken the day previous by the Marshal of Indiana, and, with money contributed by citizens here, purchased them. They are now, beyond doubt, free citizens of Indiana, and no dealer in human flesh has any claim upon them.

Death of a Nun—A Sad Story.—Sister Seraphina, Miss Kate Pendergrast, died in a Nunnery, at Baltimore, last week. The Springfield Republican states that she was the daughter of Charles Pendergrast of that city. She was a very accomplished and beautiful girl, who three years ago entered the nunnery from disappointed love. Her lover, to whom she was engaged, committed a crime, and was sent to State Prison. He was subsequently pardoned, but her heart was broken, and she died.

Important Discovery.—Faraday, the distinguished chemist, at the last monthly meeting of the Royal Institution London, announced his discovery that oxygen is magnetic; that this property of the gas is affected by heat, and that he believes the diurnal variation of the magnetic needle to be due to the action of solar heat on this new discovered characteristic of oxygen.

Professor Hadduck.—The Senior Class of Dartmouth College have lately presented Prof. Hadduck with a premium silver pitcher, as a testimonial of their respect for his labors and services, and esteem for his character. The Professor has retired from the College and left the place, to prepare for his mission to Portugal.

The Poet Laureate of England.—Alfred Tennyson has been appointed Court Poet of England, a despicable office in itself, but rendered respectable by the host of illustrious men who have held it. The friends of Leigh Hunt hoped the official laurel would fall on his brow, but the author of Rimini appears to have fewer claims on the British Government than he has on the great heart of mankind.

Mrs. Judson.—A letter received at New-York, from Maulmain, from the wife of a missionary, speaks of Mrs. Judson, the former glad and graceful 'Fanny Forrester,' as follows:

"Poor Mrs. Judson is suffering much. She is the picture of sorrow, yet calm and even cheerful. She will probably go home. Dr. Judson's death has spread a pall over our little circle. We feel that God has called him to rest with him, but we miss him everywhere."

Sickness of Gov. Seymour.—We regret to learn that Gov. Seymour is dangerously ill with the small pox—which is said to be prevalent in Hartford.—[New Haven Reg., Thursday.

Telegraph.—Mr. Hastings, agent of H. O'Rielly, the celebrated telegraph line builder, is in our city. Mr. Hastings proposes to build a telegraph line from Mobile, by way of Demopolis, Greensboro' and Tuscaloosa, to Columbus, Miss., there to connect with the Great Western Line, which would extend our communication with all the Western and Northern cities. The expense is estimated at $45,000, $30,000 of which they ask to be taken up in stock, the remaining $15,000 Mr. O'Rielly will advance.—[Mobile Advertiser, 6th.

A Singular Case.—*Returned Fugitive.*—Some weeks since a negro named Cammack, six feet two inches in hight, made his escape from the Indiana Penitentiary at Jeffersonville. He was from Crawford Co. Ia. was sentenced for horse-stealing, and had served all save sixteen months of his term of seven years. It appears Cammack came to this side of the river, went to the interior of the State, and was arrested and lodged in jail at Cynthiana on suspicion of being a runaway negro. A few mornings since he succeeded in breaking out of the Cynthiana jail, and immediately making his way to Frankfort, got on board the steamer Sea Gull on Sunday morning, reached here the same night, and without any delay procured a skiff, crossed the river, went to the Penitentiary, and when the prison doors were opened yesterday morning, he was there demanding admission to his old quarters. He said he had been unhappy ever since he left, and preferred remaining there than to be at large and always looking behind him fearing pursuit.—[Louisville Courier.

News from New-Mexico.—The act establishing Territorial Government over New-Mexico reached there on the 25th of October. The people were all united in favor of Territorial Government, and against organizing under their State Constitution. All excitement upon the subject had subsided.

Hudson River Railroad.—The arrangements on the Hudson River Railroad now, are to finish, this winter, the part between Greenbush and Hudson, and to run a boat between Hudson and Poughkeepsie. This part of the road, it is expected, will be completed by next fall.

Death of a Veteran Soldier.—Mr. Adonijah Maxam died in Sharon, Nov. 23, in the 97th year of his age. He was a soldier in Col. Hinman's regiment, and went to Canada in 1775. He was one of the volunteers under Col. Ethan Allen that attacked Montreal, where the whole party was captured. He was sent with thirty-three others, among whom was Col. Allen, prisoners to England. It was intended, there, to execute the whole for high treason, but reprisals being threatened, the prisoners were taken to Halifax, and subsequently to New-York, where Mr. Maxam made his escape. He afterwards was engaged in the war, in the regiment commanded by Col. Jesse Root, subsequently Chief Justice. He was in the battle of Campo Ridge in Fairfield, and in that of Monmouth.

Comptroller.—The Hon. Philo C. Fuller, of Livingston Co. has been tendered and has accepted the appointment of Comptroller, to supply the vacancy occasioned by the election of Washington Hunt to the Gubernatorial Chair.

Lord Morpeth.—The Earl of Carlisle, it appears, is about to deliver a couple of lectures in the Mechanics Institute, at Leeds:—one 'On the Poetry of Pope'—the other, on the subject of his travels in America. The latter, as conveying his Lordship's observations on the institutions, manners, and other aspects of the transatlantic world, is likely to be interesting.

Great Fire at Halifax.—One of the most destructive conflagrations ever experienced in Halifax, took place on the 11th. The fire commenced in the North Barracks, which were speedily in ruins. Jacob, Duke and Albemarle sts. were also destroyed, including about one hundred houses. The further spread of the fire was arrested by pulling down several buildings. The section of the city burnt was mostly occupied by poor families, and though the aggregate loss of property is less than it otherwise would have been, yet the disaster will cause much suffering, especially so, as extreme cold weather has fairly set in after a season of unusual mildness.

Fire in Utica.—A fire broke out in the extensive bookbinder's establishment belonging to B. D. Merrit, situate on Genesee-st. The fire is said to be the work of an incendiary. The loss is estimated at $10,000, on which there was an insurance of $5,000.

Fire at Cambridge, Mass.—A large building in Cambridge, occupied by the Cambridge Bank, the Post Office, and also for stores, was destroyed by fire at 4 o'clock on the morning of the 12th. The Bank saved all their specie and other valuables. The letters were also saved. The loss is $8,000—principally insured in Boston.

Awful Calamity.—A man residing in the west part of Canandaigua, named James Spears, last week without any apparent cause, committed a violent assault upon his wife, breaking her skull, and otherwise injuring her. He then made his way out into the yard, and was found in the course of the morning drowned in his well. Spears was a man of intemperate habits. Mrs. Spears still survives, but her injuries are of so serious a nature, as to leave little hope of recovery.—[Canandaigua Rep.

Success of Humbug.—Magicians seem to thrive in their business. Signor Blitz is said to be worth about $45,000; Wyman $40,000, all made by his unrivaled tricks; Herr Alexander, $25,000; Mons. Adrien, $20,000; and J. Harrington $20,000; to say nothing of Barnum.

Mrs. Farnham.—Mrs. Eliza W. Farnham, formerly matron of the Sing Sing prison, and the projector of a partially successful scheme of female emigration to California, has become the proprietor of a fine farm near San Francisco, the crops of which are worth $60,000. The California Courier gives an account of a judgment by her in one of the courts in San Francisco, against Jos. S. Ruckle, for $3,661.27.

Coming to their Stomachs.—Some fourteen years ago, when Uncle Sam's chest got full to overflowing, the "surplus," amounting to $30,000,000, or so, was by an Act of Congress, ordered to be distributed among the States. Most of the States accepted the boon, but some did not. Among the latter, were Virginia and South Carolina. Both these States now propose to receive their share of the plunder.

Death of Dr. Torrey.—Dr. Joseph Torrey, for many years an extensive medical practitioner in Salem, Mass. died at his son's residence in Beverly, last week, aged more than 80 years. Dr. Torrey was a man of great moral excellence, a profound and orginal thinker, and a very successful practitioner of medicine, and his death will be deeply felt by many. He was the father of Prof. Torrey, of Burlington, Vt.

Another Opera House.—It is stated that the lot of ground near the Astor Place Opera House, lately occupied by the Menagerie and Circus, has been sold by the Stuyvesant heirs, for $75,000—the purchasers designing to erect thereon an immense Opera House, something after the style of the present one, but capable of accommodating 5,000 or 6,000 persons. Lumley, of musical celebrity in London, is said to be at the bottom of the movement.

The Hog-market.—In Louisville five slaughter-houses killed 8090 in one day, and hung them up. One set of hands in Madison, Ia. killed and cleaned 1429 hogs in a day.

To be Hung.—Two persons, Geo. Williams and Thos. Brown, have been convicted at Peoria, Ill. of the murder of Harvy J. Hewett, and sentenced to be hung on the 19th of the present month.

The State Canvass.—The following are the official majorities of the last election in this State, as declared by the late canvassers:

For Governor, Washington Hunt (Whig)	262
Lieut. Governor, Sandford E. Church (Opp.)	7,314
Canal Commissioner, John C. Mather (Opp.)	1,208
State Prison Inspector, Wm. P. Angel (Opp.)	10,838
Clerk of Court of Appeals, Charles Benton (the present Opp. incumbent)	6,926
Against the Repeal of the New School Law	25,139

Railroad Depots.—The spacious and substantial structure on the corner of Canal and Centre streets, designed as a car-house, freight depot, &c., for the New-York and New-Haven Railroad, is nearly completed, and will be ready for occupancy on or about the 1st of January. The depots for the Harlem and Erie Railroad Companies, are going up rapidly. The walls of the latter are nearly completed to the third story.

The Westerloo Murder Case.—The trial of Reuben Dunbar, for the murder of Stephen and David Lester, of Westerloo, N.Y., has just terminated, at Albany, with a verdict of guilty. It will be remembered, that Stephen and David Lester were orphan brothers, aged respectively 8 and 10 years, residing with their uncle. Dunbar was the son, by a previous marriage, of Mrs. Lester, and hoped, by getting rid of the two boys who had been adopted by their uncle, to possess himself of the property, which would otherwise fall to them. The boys were missed from home on Saturday, Sept. 28, when there was no one about the house but Dunbar and his mother; he was last seen with them; told different stories about the time and place of parting with them; and when the search for them was undertaken, did all that he could to divert it from the vicinity where the lads were at length discovered, on Wednesday and Thursday following, one of them with his skull fractured and his chest crushed, and the other hanging on a tree. The testimony was circumstantial, but very conclusive. The principal witness against Dunbar was his own mother.

Fatal Accident.—We learn from the Greenfield Gazette and Courier, that Mr. Cheney Kenny, employed as a grinder in Messrs. Russel's Cutlery establishment in that town, was fatally injured by the bursting of a grindstone, at which he was at work on the 2nd inst. The stone weighed about one ton. Mr. Kenny was struck under the chin by the iron of the horsing over the stone, with such force as to badly fracture both of his jaws, and knock out most of his teeth. He lingered in an unconscious state until Friday, when he died. He leaves a wife and one child.

A New Paper.—A new paper, styled the "Dakota Friend," has just been established by the Dakota Mission, located in the Territory of Minnesota, under the direction of the American Board of Foreign Missions, designed to diminish the existing prejudices of the Indians against education among them, by enabling them to appreciate the advantage which they might derive from a knowledge of letters.

Madness of Wealth.—Jacob Straun, of Jacksonville, Ill., the wealthiest man in the State, has been taken to a lunatic asylum in Ohio. He has for some time suffered from an aberration of mind, said to have its origin in an incessant desire to accumulate more wealth!

New County.—A meeting was held at Prattsville, on the 23rd ult., to promote the erection of a new county from parts of Greene, Delaware and Schoharie (mostly from Greene), with its county buildings at Prattsville. Col. Zadock Pratt, Senator Albert Tuttle, and several other strong men are in the movement.

Getting upon the Cars while in Motion.—Another fatal accident, resulting from an attempt to get upon the cars while in motion, has occurred. An old gentleman named William Hurd, belonging in Framingham, who wished to take the first down train from Worcester, yesterday morning, was rather late, and attempted to get on after it had obtained headway. He was thrown down, and the train passed over him, tearing open his head, breaking his back, and otherwise injuring him in a dreadful manner. Mr. Hurd was formerly a paper maker of some celebrity, and resided in Newton Lower Falls. He leaves a wife and several children.—[Boston Trav., Tuesday.

Indiana Railroads.—Indiana is fast becoming to the West what Massachusetts has been to the East—the railroad State. The enterprise of her citizens in the construction of railroads is everywhere apparent. There are in the State nineteen railroads, either completed or in progress, the aggregate length of which is 1205 miles. There are already completed, 212 miles.

A Rival Claimant.—The legacy of $20,000,000 lately announced as having been left by a Colonel Daniels, of England, to a Mr. Young, a bookseller in New-Haven, in consideration of certain attentions shown by him to the testator, while an invalid in that place, is now claimed by a Dr. Ulhorn, who was a partner of Mr. Young in the book trade, and pretends to have been kind to the stranger. As the bequest was made in terms to "the New-Haven Bookseller," both these parties answer to the designation in the will, and seem equally entitled to take under it. Luckily, the gift in dispute is enough for both.

American Musicians Abroad.—A correspondent of the Transcript writing from Prague, mentions that L. P. Homer, the pianist, of this city, is now in Dresden, taking lessons of Herr Schneider. He will return in 1851. William Mason, and Nathan Richardson, both of Boston, are still in Prague, under the instruction of Dreyschock; and being the only Yankees now in the city, they are lionized accordingly. Mr. W. O. Fuller, of Providence, R.I. is now at Frankfort, but will come to Prague and take lessons of Dreyschock, the approaching winter.

Texas on the Boundary Bill.—The Texas and New-Mexico Boundary Bill has been accepted, not only by the people, but by the Legislature, which commenced a session at Austin, on the 18th ult. The business which will result from the acceptance of this act will probably engross the attention of the Legislature. Claims to a large amount will grow out of it, which it may not be an easy matter to adjust.

Graduates the last Year.—The number of graduates at the late Commencement at the Catholic College, Worcester, Mass., was 4; Knox College, Illinois, 4; Georgetown, Kentucky, 6; Wabash, Indiana, 6; Fordham, near New-York City, 7; Marietta, Ohio, 10; Waterville, Maine, 11; Western Reserve, Ohio, 15; Vermont University, 15; Rutgers, N.Y. 16; Wesleyan University, Ct. 18; Columbia, Washington City, 23; Kentucky Central College, 25; University of Pennsylvania, 25; Michigan University, 25; Amherst, Mass. 25; Williams, Mass. 31; Hamilton, N.Y. 37; Dartmouth, 46; Union, N.Y. 30; Harvard, 65; Yale, about 80.

Foreign Population of Massachusetts.—The Boston Advertiser says that by the recent United States census, the number of inhabitants born in foreign countries, residing in Massachusetts, is a little more than 180,000, or about eighteen per cent. of the whole population. If to this was added the children of foreigners, the number will come up to nearly fifty per cent. of the whole population.

Marriages.

On Thursday Dec. 12th. by Rev. H. O. Schermerhorn, Oliver H. P. Brush, Esq. to Miss Elizabeth T. Pitts, all of this city.

On the 16th inst. at Madison Avenue Presbyterian church, by Rev. R. S. Storrs Dickinson, Mr. Augustin C. Stolz to Miss Harriett L. Rowell, all of this city.

On the 10th inst. at the church of the Messiah, by Rev. Henry B. Elliot, of Waterbury, Ct. Augustus Greele Elliot, M.D. of Poughkeepsie, to Miss Lizzie A. Proctor, of this city.

On Wednesday Dec. 11th, at the church of the Puritans, by Rev. Dr. Cheever, Mr. Homer Morgan to Caroline Louisa, daughter of the late Benjamin Ferris, Esq.

On the 4th inst. by Rev. C. C. Carr, of Fairport, Mr. P. S. Beardsley, of Honesdale, Pa. to Miss Emeline Hammond, of the former place.

Also on the 10th inst. by the same, Mr. L. B. Davis, of Reading, to Miss Julia H., daughter of Dr. L. Hudson, of Millport.

At Cooperstown, on the 10th inst. in Christ church, by Rev. S. H. Battin, Mr. Richard Cooper to Maria Frances, daughter of James Fenimore Cooper.

Deaths.

At Brooklyn, on Sunday evening 15th inst. Mr. W. S. Packer, aged 50 years.

At Dudley, Ms. on the 10th inst. Mrs. Mary Hancock, wife of Hon. William Hancock, and only daughter of the late William Bowen, Esq. of Woodstock, Conn. aged 58 years.

At Elizabethtown, N.J. on Wednesday 11th inst. after a short illness, Matilda, third daughter of Cornelius Baker.

"Blessed are the dead who die in the Lord."

At Niagara, November 30, Theodore Whitney, aged 48 years.

Mr. W. was for several years a ruling elder in the Presbyterian church at Niagara Falls. Wise in counsel, prudent in speech, and warmly devoted to the growing interests of this church, his loss is deeply felt. The circumstances of his death were such as to overwhelm his family and the church with sorrow, and to create a profound sensation in this whole community. While engaged in raising a heavy gate-timber to its place, it fell and struck him on the head. He was hardly sensible of his dangerous condition, before he sunk into the sleep of death. But five days previous, we saw him at the funeral of one, a man in middle life, who had died almost as suddenly.

Thus are we taught by the same Spirit which guided the pen of the Psalmist, that "Man at his best state is altogether vanity." We trust that God found his servant ready for his unexpected coming; but how solemn is the admonition to his people—"Watch."

On the 30th of Nov., at Deerfield, Mich., Mrs. Jane, wife of Benjamin Clarke, after a confinement by disease of about three months, leaving four small children, one of them an infant.

She, at times, suffered much bodily distress, but enjoyed a clear and undisturbed mind. She was also favored with the presence of God's Spirit, and with his quickening and consoling influence. Her conversation was eminently spiritual and heavenly, and adapted to impress the minds of those who visited her. The happy, calm, and cheerful state of her mind was apparent to all on her sick bed, and in her dying hour. These were evidently the fruits of a right kind of life. Her habits were devotional, and, as far as health permitted, she was constant in her attendance on the meetings of the saints, and always ready for every good word and work. She was greatly beloved as a uniform, consistent, and intelligent Christian. A large number of sincere mourners attended her funeral, and sympathized with her bereaved and afflicted husband.

At Bethany, Penn., Nov. 22nd, Mrs. Maria K. Spangenberg, wife of Thomas Spangenberg, Esq., aged 61 years and 8 months.

She was taken sick with inflammation on the lungs, on the evening of the Sabbath preceding the day of her death. She attended public worship on that Sabbath in usual health. Her funeral sermon was preached on the Sabbath following to a large, solemn, and sympathizing audience. She was hopefully converted at Bethany more than 30 years ago, under the ministry of the Rev. Mr. Camp. She appeared particularly in the latter part of her life to be rapidly growing in grace and ripening for heaven; and she seemed to come to her journey's end as "a shock of corn fully ripe." Her refined and sympathetic heart entered deeply into the sorrows and distresses of others. Her piety was active. She was particularly faithful to those of her own household. Her pious and affectionate instructions were sanctioned by her dignified example, and her primary object was to form them for a glorious immortality.

Rarely was her seat empty in the house of God, even in inclement weather, though she was in feeble health. She loved the place where God's honor dwelleth, and the precious truths of the gospel met with a cordial reception in her bosom. A few moments before she was struck with death, her last words to her husband were—"I love every body, and God and the Lord Jesus Christ supremely."

NOTICES.

LANDING OF THE PILGRIMS.—A sermon on *the Rise and Progress of Puritanism*, will be preached next Sabbath evening, (22nd) at 7 o'clock, by Rev. Edwin F. Hatfield, D.D. in the Seventh Presbyterian church, corner of Broome and Ridge sts.

DISCOURSES TO THE YOUNG.—The first of a Series of Discourses on the above subject will be delivered by Rev. J. M. Macauley, in the Fourth Congregational church, 16th street, between Sixth and Seventh Avenues, (Rev. Mr. Schermerhorn's) next Sabbath evening, Dec. 22nd. Service at 7½ o'clock.

NOTICE.—There will be public speaking, by members of the Senior Class, in the Chapel of the Union Theological Seminary, on Monday evening Dec. 23rd, at 7½ o'clock. The friends of the Institution are respectfully invited to attend.

N. Y. SUNDAY SCHOOL UNION.—The regular monthly meeting of the Board of Managers will be held on Thursday the 26th inst. at 7½ o'clock P.M. at their room over the Depository.

WILLIAM LIBBEY, *Rec. Secretary.*

CITY TRACT SOCIETY.—The next regular monthly meeting of the Board of Managers of the New-York City Tract Society will be held at the Tract House, 150 Nassau street, on Monday evening Dec. 23rd, at 7½ o'clock, when all the members are requested to be present.

ISAAC ORCHARD, *Secretary.*

NOTICE.—The fifth of the Series of Discourses will be delivered in the West Reformed Dutch church (Rev. J. A. Cary's) corner of Bleecker and Morton streets, by the pastor, next Sabbath evening, at 7 o'clock.

Subject—The Mystery of Godliness.

THE PRESBYTERY OF BUFFALO will hold their stated meeting at Silver Creek, on the fourth Tuesday (the 24th day) of December inst. at 4 o'clock, P.M.

By order of Presbytery,
TIMOTHY STILLMAN, *Stated Clerk.*
Dunkirk, Dec. 1850.

NEXT SABBATH EVENING, Dec. 22nd, being "Forefathers' Day," a discourse will be delivered, by leave of Divine Providence, in the church of the Puritans, on Union Square, by Rev. Dr. Cheever, on the Inheritance of Principles, Character, and Power, left us by the Pilgrim Fathers, and the only means of preserving and perpetuating the same.—At 7 o'clock.

THE PRESBYTERY OF GENESEE will hold its next stated meeting at Alexander, on the 12th day of January, 1851, at 4 o'clock. P.M.

C. N. MATTOON, *Stated Clerk.*
Le Roy, Dec. 4, 1850.

AN ANNIVERSARY SERMON, on the subject of *Christian Activity* and *Benevolence*, will (D.V.) be preached by J. S. Demund, D.D., in the Reformed Dutch church of Manhattan, corner of Avenue B and Fifth-street, at 7 o'clock, P.M., on Tuesday, Dec. 24th.

A FAIR AND FESTIVAL, by the Ladies of the Reformed Dutch church of Manhattan, for benevolent purposes, will be held in the Chinese Assembly Rooms, 539 Broadway, on the evening of Thursday, Dec. 19th.

THE ANNIVERSARY of the Sabbath School, belonging to the Stanton street Presbyterian church (corner of Forsyth), will be celebrated next Lord's day. The services will be conducted by the Rev. Mr. Campfield, of the American Sunday School Union, and will commence at 7 o'clock, P.M.

CARD.—The subscriber, having recently taken charge of the Presbyterian church in Champlain, Clinton Co., N. Y., would hereby inform his friends and acquaintances of his P. O. address.

N. LEIGHTON.

FOREFATHERS' DAY.—The Anniversary of the Broadway Tabernacle Sabbath School Missionary Association, will be held at the Tabernacle on Sunday evening, Dec. 22nd. Addresses are expected from Rev. Dr. Hutton, Mr. Thompson, and others. Original hymns by Mrs. Sigourney, and another member of the Society, set to original music by Prof. W. Bradbury, will be sung by the Association. Exercises commence at half-past 7 o'clock.

PLYMOUTH CHURCH, BROOKLYN, Rev. Henry Ward Beecher, Pastor.—Annual Renting of Pews.—The Pews in this house will be Publicly Rented for one year, on Tuesday Evening, the 7th day of January next (1851), commencing at 7 o'clock. Each pew will have a fixed valuation, and the choice of all in the house will be offered to the highest bidder. No pew will be reserved for the occupant of the past year. Payment of rent will be expected invariably in advance. Holders of scrip, who rent pews, will be allowed interest on the same, at the rate of seven per cent. per annum. Those who desire to rent seats are invited to be present at the above time.

1082—2tis By order of the Trustees.

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PRESENTS FOR THE HOLIDAYS.—Parents, teachers, and purchasers for Holiday Presents, will find a valuable collection of Standard Religious Books, embracing useful Memoirs, elegant Practical Works, Religious Appeals, and a great variety of Juvenile Books, elegantly illustrated, and in beautiful gilt bindings, at the store of the American Tract Society, 150 Nassau st. New-York.

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MERRY'S MUSEUM & PARLEY'S MAGAZINE,

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ECLECTIC MAGAZINE.

PROSPECTUS FOR 1851.—The increasing favor with which the Eclectic Magazine has been received during the past year, as well as the commencement of other enterprises on the same general plan, fully sustains the wisdom and popularity of the principle, which it was the first to originate, of copious and judicious Selections from the Periodical Literature of Europe. The number of Reviews, Magazines and Journals, conducted with surpassing ability, occupied with topics of immediate and universal interest, and sustained by the most eminent Writers of the age, is quite too large to be either re-printed, or generally imported. The teeming intellect of Great Britain seeks to find its expression more and more, through the medium of periodical literature. Nearly all the masters of English literature are, or have been, connected with the periodical press; and whoever would refresh himself with the highest efforts of contemporary genius, or most brilliant and engaging aspects of the literature of the age, must have access to the journalism of Europe.

Yet there is scarcely a single periodical, all of whose articles are useful or interesting to the American reader. Access to all, and the best portions of all, are desirable; but to read the entire contents of the current journals of the day, would be alike useless and tedious. The principle of Selection, therefore, which brings to the reader all that is really desirable, and secures him from the trouble and expense of purchasing and reading what has no value, it will be readily seen, is as judicious as it is economical.

The Eclectic Magazine will seek to distinguish itself from its contemporaries of like cast, by reproducing all the larger, more able, and elaborate articles of the Reviews—embracing the productions of the most eminent of living writers, as well as a due proportion of the briefer and more sprightly articles of the Magazines and Journals. It extends its range of selection beyond the circle of the newspapers and cheap and fragmentary Magazines, and it will purvey to the scholar, the lover of learning, and the reader of intelligence, the riches of historical criticism, belles lettres, scientific research, classical learning, and biography, as well as the lighter and more graceful emanations of genius, which form so noble and attractive an element of British periodical literature. By mingling of the lighter and more elegant, with the graver and more erudite, and thus presenting a survey of the whole field of journalism, the tastes of all are better suited, and it will furnish the solid stores of information, reasoning and thought, as well as a merely temporary gratification. It is our design to allow no article of real scholarship, interest or worth, emanating from any Review or Magazine, to pass: and in the aggregate of our selections, we believe that the reader will find a body of eloquent, valuable and entertaining reading, whose superior can be found nowhere in the range of our current literature.

Dec. 10th. 1850. 1081—tf

"BEST YOUTH'S MAGAZINE IN AMERICA."

JANUARY NUMBER READY.—Agents Wanted.—WOODWORTH'S YOUTH'S CABINET, still under the sole editorial charge of Francis C. Woodworth, enters upon its sixth volume with the issue of the number for Jan. 1851. *This number is now ready for delivery.* It is beautifully and profusely embellished, containing, beside the usual number of fine wood illustrations, a tinted engraving in the highest style of the art. Its contents, too, are unusually rich, varied and attractive; and it is altogether *the finest number ever issued* of this popular Juvenile Periodical.

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PROSPECTUS FOR 1851.—Holden's enters on its seventh volume with the January number, and the Publishers now specially invite the attention of the American people to the peculiar advantages it offers, arising from its extraordinary cheapness combined with an unsurpassed excellence. It is afforded at one dollar a year, while it is twice as large as many of the dollar magazines, and is filled with original American literature of the highest character.

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Among the names by which the pages of the Christian Parlor Magazine have been enriched during the past year, are those of Rev. Albert Barnes, Prof. Hadduck, Dr. Cheever, Dr. Bacon, Prof. Tappan, Dr. Peabody, Dr. Dewey, Rev. John S. C. Abbott, Mrs. E. F. Ellett, Mrs. Harriet Beecher Stowe, Miss Metta Victoria Fuller, and others well known to the literature of the country.

Particular attention is likewise given to furnish well-composed, new, and beautiful Music, adapted to the parlor of the refined Christian family.

As an inducement to subscriptions, and in lieu of the commission necessarily expended in collecting dues, the Proprietor offers the new and exceedingly rich and beautiful Steel Engraving of Eastlake's celebrated painting of

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TEMPERANCE IN OHIO.

Columbus, O. Dec. 6th, 1850.

For some three years past, the temperance movement has been confined principally to the order of the Sons of Temperance, and right nobly did this order for a time push their principles. Their Divisions multiplied with great rapidity throughout the State, and numbered in them some of the first men of all the professions and pursuits. The rapid growth of the order was also promoted in no small degree by the efforts of a gentleman in our State who, with a magnanimity and generosity beyond praise, devoted himself personally to the work, and entirely at his own charges. He is a lawyer of very animated address, who caught his fire from the altar of Washingtonianism. He has not only paid his own expenses, but has aided largely in the great expenses which would naturally be incurred in pushing an enterprise in a manner worthy the great ends to be secured. I have reference to Gen. Samuel F. Cary, of Cincinnati, who has itinerated the State, and I may say, indeed, the whole country, as extensively as any temperance advocate, unless that veteran, Thomas P. Hunt, be excepted. Mr. Cary has passed successively, and with great honor, through all the principal offices of the Sons of Temperance, both in the State and National Divisions.

The fact has been notorious, that the old organization in Ohio has been in a state of great torpidity, and the aggressive movements in favor of temperance have been confined principally to the Sons. During the last year, the enemies of the cause have rejoiced in no measured terms at the apparent failure of this new effort. Many who had been associated with the order, retired from its ranks; many Divisions became inefficient, and many others expired. At the late meeting of the State Division in this city, the causes leading to this result were fully laid open, and in the end it will probably appear that most, if not all, the inefficient and dead Divisions should never have been organized, and so far from contributing to the strength of the cause, that they have been a great hindrance, by bringing it into reproach.

Present appearances are more favorable, and it cannot be doubted that the last meeting of the State Division has exerted a happy influence. That body honored itself greatly by electing for its highest officer the Hon. Chauncy N. Olds, of Circleville, an eminent member of the bar, and for two years a prominent member of the Ohio Senate. This gentleman is an elder in the New School Presbyterian church, and enjoys largely the public confidence. On taking his seat, Mr. Olds made an admirable address, which has been published. The following sentiment I quote, for the good of those who act and think as if in this enterprise the Divine aid is not needed, and can be dispensed with without serious detriment:

"But allow me to say in your hearing, that I cannot trust alone in human sympathy and co-operation in the work in which we are engaged. I desire here, at the very threshold of this high office, to make a public declaration of my trust in the God of heaven, 'in whom it is better to trust, than to put confidence in men.' I would humbly invoke the blessing of Almighty God to rest upon me, upon you, upon our brethren everywhere, and upon that great and good cause which we are united to perpetuate. I would recognize, and I would earnestly ask you to recognize, the truth of the declaration of the inspired Psalmist, 'Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain.'"

Nobly said. These sentiments, coming as they do from such a source, are worthy of note, as indicative of principles which are sure of trumph.

As a matter of local interest, I may state, that the Second Presbyterian church (N. S.) in this city, under the pastoral care of Rev. H. L. Hitchcock, has been compelled to enlarge their house, and the addition has been completed. The church is now a large, neat, and commodious one, and the most, if not all, of the new pews have been rented. It is about eleven years since Dr. Beecher organized this church. I am not convinced that the general interests of the church would not have been better promoted by the formation of a new society in the North end of the city, which is rapidly growing into importance. This step must be taken at last, or the ground may be pre-occupied to the serious detriment of the cause of Christ among us. But of this there are, no doubt, better judges.

Truly yours, W.

New Publications.

A New Memoir of Hannah More; or Life in Hall and Cottage. By Mrs. Helen C. Knight. M. W. Dodd.

It is a very beautiful and instructive picture of the excellent Hannah More, that Mrs. Knight has here eliminated from the biographies, correspondence and works, to which her genius and her goodness gave being. The spirit of her life, as well as the peculiarities of her genius, are finely appreciated, and the history is narrated with remarkable animation and interest. We hardly know of a more attractive and suggestive history than Hannah More's; and the presentation of it in a form, so well adapted to bring out its best features, and to commend its lessons to the sex of which she was such an ornament, is a great public good, as well as a great matter of literary attraction. It combines interest with instruction, and holds up to the admiration of the reader, some of the most lovely aspects of female piety and cultivation.

Mr. Dodd has prepared the work for the holidays, and well fitted it is for the pleasant purpose. It is very neatly printed, embellished with elegant engravings; and the binding, we would say by the way, executed by Mr. Alexander, 9 Spruce-street, is unusually neat and delicate. We have hardly seen anything of the ordinary kinds of binding more attractive and appropriate.

The Evening of Life; or Light and Comfort amid the Shadows of Declining Years. By Jeremiah Chaplin. L. Colby.

A volume of brief and very judicious extracts in prose and verse, inculcating those practical and devotional truths, adapted to promote self-examination and holiness of life, and therefore, to minister the best consolations to the sick, the aged, and to those who feel in the increasing shadows of the grave, the augmenting grandeur and importance of the truths of religion. We think it well adapted for private devotional reading.

Heaven upon Earth; or Jesus the Best Friend of Man. By James Janeway. With a history of the Janeway Family. By Rev. Dr. F.A.Cox. R. Carter & Brothers.

There is a deep-toned spirituality in these affectionate and rapturous outpourings, which the Christian reader cannot hold communion with unaffected. The very diffusiveness of style adds to the impressiveness of the discussions—the truths are so frequently presented, and reiterated in such varied lights, that they produce a stronger effect on the mind. The preliminary history of the Janeway family is a very instructive sketch, and beautifully illustrative of family piety, and of God's faithfulness to his covenant.

Green Pastures for the Lord's Flock. By Rev. James Smith. R. Carter & Brothers.

This is a work on the same plan of Jay's Exercises—each day's portion consisting of one passage of practical, suggestive remarks upon a short, pithy passage of Scripture. It breathes a highly devotional spirit, and must possess some strong elements of popularity, as it is here reprinted from the thirty-eighth London edition. Some such daily remembrancer it is always profitable to keep at hand; and those who have read Jay and Hawker and Bogatzky and Kitto, will find this a pleasing and instructive successor of those most useful and attractive works.

Old James, the Irish Peddler. American Sunday School Union.

The Union has issued several very beautiful, as well as useful little books for the holidays. The excellent moral character, and the skillful adaptation to the tastes and comprehension of young readers, which the publications of the Union always possess, render them practically safe and valuable to Christian parents. The Union has also published, in addition to the pleasant little tale above noticed, a volume of the Child's Companion, Pictures of Animals, &c.

Reveries of a Bachelor. By I. K. Marvel. Baker & Scribner.

The quiet elaborateness of Mr. Mitchell's style gives him distinction among our cis-Atlantic writers, and furnishes a delightful relief to the reader. There is a polish in his rhetoric, and a careful attention to the details of both conception and execution, which has more of an English than American air, and is worthy of special praise in these days of slip-shod haste and rhetorical anarchy. The present tale is very entertaining as a story, and suggestive as a work of thought. Its lessons are healthful and forcible; and though somewhat overdrawn, are none too strenuous for the class for whom he writes. As a precise, leisurely essayist, Mr Williams has taken a high rank among us; and is destined, if industrious and true to his genius, to a higher. We trust his delicacy of taste will not make a Miss Nancy of him—there ought to be earnestness and soul enough in an American to prevent that. We admire the getting up of the book: it is in fine keeping with its tone, and must have been the result of the author's own taste.

Gallery of Illustrious Americans. Edited by C. Edwards Lester. Brady & Co.

The twelfth of this series of elegant portraits presents the sleepy, massive features of Gen. Cass, and completes the first half of the work. It is executed in the same finished and elaborate style as the former ones of the series, and is an admirable work of art. The work thus far, embracing portraits of twelve of our most eminent men—Taylor, Webster, Calhoun, Clay, Fremont, Audubon, Prescott, Silas Wright, Pres. Fillmore, Scott, and Cass, has been bound elegantly as a holiday gift. We can conceive of nothing more superb and suitable for such a purpose. It is a volume that, on all accounts, Americans may be proud of.

GREAT IN LITTLE.

BY CHARLES MACKAY.

A traveler through a dusty road
Strewed acorns on the lea,
And one took root, and sprouted up,
And grew into a tree.
Love sought its shade at evening time,
To breathe its early vows,
And Age was pleased, in heats of noon,
To bask beneath its boughs:
The dormouse loved its dangling twigs,
The birds sweet music bore,
It stood a glory in its place,
A blessing evermore!

A little spring had lost its way
Amid the grass and fern,
A passing stranger scooped a well,
Where weary men might turn;
He walled it in, and hung with care
A ladle at the brink—
He thought not of the deed he did,
But judged that toil might drink.
He passed again—and lo! the well,
By Summers never dried,
Had cooled ten thousand parching tongues
And saved a life beside!

A dreamer dropped a random thought;
'Twas old, and yet was new—
A simple fancy of the brain,
But strong in being true;
It shone upon a genial mind,
And lo! its light became
A lamp of life, a beacon ray,
A monitory flame.
The thought was small—its issue great
A watch-fire on the hill,
It sheds its radiance far adown,
And cheers the valley still!

A nameless man, amid a crowd
That thronged the daily mart,
Let fall a word of Hope and Love,
Unstudied, from the heart;
A whisper on the tumult thrown—
A transitory breath—
It raised a brother from the dust,
It saved a soul from death.
O germ! O font! O world of love!
O thought at random cast!
Ye were but little at the first,
But mighty at the last!

FOR THE NEW-YORK EVANGELIST.

PROCEEDINGS AT GUILFORD, CT.

At a meeting of the members of the Third Congregational church in Guilford, Ct. (under the pastoral charge of Rev. David Root), held Dec. 5th, 1850, to consider the subject of the "Fugitive Slave Law," the following resolutions were offered by a committee previously appointed for the purpose, and were unanimously adopted:

1. *Resolved*, That, as Christians, we owe allegiance to God.

2. *Resolved*, That the appropriate mission of the church is to be the light of the world, and by its light, and Christian sympathy, and self-denying efforts, to make the world better and happier.

3. *Resolved*, That in the opinion of this church, those laws of the land which require us to do what God has forbidden, or prohibit us from doing what God requires us to do, are null and void.

4. *Resolved*, That the late fugitive slave act, passed by the Congress of the United States, is not only unconstitutional, suspending the writ of Habeas Corpus, and condemning men to perpetual bondage, without due process of law, or trial by jury, but requiring us to aid in remanding the fugitive slave back to the prison-house of bondage, contrary to the express statute of heaven, which commands us not to deliver the servant that is escaped from his master unto us, and therefore is null and void.

5. *Resolved*, That rather than actively obey said inhuman law, as Christians we will cheerfully endure its penalty, feeling the comfortable assurance, that it is much better to obey God than man, and that if any one of our number shall, in providence, be called to suffer in consequence of carrying out this resolve, we will suffer with him, bearing his burden, and so fulfilling the law of Christ.

6. *Resolved*, That in the opinion of this church, the command of Christ requiring us to do to others as we would be done by, imposes upon all Christians a solemn obligation to do what in them lies, in a Christian manner, to neutralize said law, and to labor for its early repeal.

7. *Resolved*, That we do deeply sympathize with those of our colored brethren and friends who are suffering, and are liable to suffer, under the infamous and God-defying despotism of this act, and will endeavor heartily to do all that our Christian principles require of us to aid them in every emergency.

8. *Resolved*, That we believe it to be highly commendable, and indeed a duty devolving upon Christians and Christian churches, everywhere in this republican country, where the government is in the hands of the people, to express publicly their views in regard to this unchristian law, and the mighty question thence arising, which is now agitating the whole community.

9. *Resolved*, That, as philanthropists and Christians, we will not only protect the fugitive, but by our prayers, our votes, and all legitimate means, we will labor for the deliverance of those who are yet pining in bonds, and writhing under the lash of Southern oppression.

10. *Resolved*, That a copy of the foregoing resolutions be forwarded to the New-York Evangelist, The Independent, National Era, and the Hartford Republican, for publication.

J. Burgis, *Clerk.*

THE GROWTH OF THE UNITED STATES

The census returns, already received from seventeen States of the Union, show an increase of population since 1840, of 3,130,898, which, added to the aggregate population ten years ago, of 17,093,353, would alone, make now 20,224,251. Estimating the increase in other States by the same ratio, the aggregate population of the nation in June last, may be put down at no less than 24,000,000, or an increase of nearly seven millions in the last ten years. In some of the States the increase has been very rapid, in others qute inconsiderable. In Maine they have 612,000, being an increase, in ten years, of 110,207, or over twenty per cent. Massachusetts has 1,000,000, being an increase of 220,172, also upwards of twenty per cent. Connecticut has 386,000, or an advance of 65,985, also upwards of twenty per cent. Pennsylvania has 2,300,000, showing an increase of 575,967, or over thirty-three per cent. Ohio has 2,200,000, showing an increase of 670,732, or over forty per cent. Wisconsin has 350,000; she had but 30,000 ten years ago. The District of Columbia, on the other hand, has gained but 7,000. She has now 50,000, or less than twelve per cent. increase; North Carolina has 800,000, being an increase of 46,581, or only about six per cent. South Carolina has only 629,099, being an increase of only 44,701—less than 8 per cent. We have returns from only one other Southern State, that is Georgia, the population of which is now 1,000,000, showing an increase of 308,608, or about forty-five per cent.

The ratio of increase in the whole Union, estimated from the returns received of seventeen States, is about thirty per cent. That of Georgia is fifteen per cent. ahead of the average; that of South Carolina is twenty-two, and North Carolina twenty-four per cent. below the average. In the Northern States heard from, the rate of increase is uniformly over twenty per cent.—*Eve. Post.*

THE FAMILY.

No other earthly circle can be compared with that of the family. It comprises all that a human heart most values and delights in. It is the center where all human affections meet and entwine, the vessel into which they all pour themselves with such joyous freedom. There is no one word which contains in it so many endearing associations and precious remembrances, but in the heart like gold. It appears at once to the very center of man's being. This "heart of hearts." All that is sweet, soothing, tender and true, is wrapt up in that one name. It speaks not of one circle or one bond; but of many circles and many bonds; all of them near the heart. The family home, the family hearth, the family table, family habits, family voices, family tokens, family salutations, family melodies, family joys and sorrows; what a mine of recollections lie under the word? Take these away, and earth becomes a mere churchyard of crumbling bones; and man as so many grains of loosened sand, or at best, but as the fragments of a torn flower, which the winds are scattering abroad.

WHICH IS THE HAPPIEST SEASON?

At a festal party of old and young, the question was asked, Which season of life was the most happy? After being freely discussed by the guests, it was referred for answer to the host, upon whom was the burden of fourscore years. He asked if they had noticed a grove of trees before the dwelling, and said, "When the spring comes, and in the soft air the buds are breaking on the trees, and they are covered with blossoms, I think, *How beautiful is Spring!* And when the summer comes, and covers the trees with its heavy foliage, and singing birds are all among the branches, I think, *How beautiful is Summer!* When autumn loads them with golden fruit, and their leaves bear the gorgeous tint of frost, I think, *How beautiful is Autumn!* And when it is *sere* winter, and there is neither foliage nor fruit, then I look up, and through the leafless branches, as I could never until now, I see the *stars* shine through."—*Dr. Adams.*

MANLIKE AND GODLIKE.

A gentleman who had filled many high stations in public life, with the greatest honor to himself and advantage to the nation, once went to Sir Eardley Wilmot, in great anger at a real injury that he had received from a person high in the political world, which he was considering how to resent in the most effectual manner. After relating the particulars to Sir Eardley, he asked if he did not think it would be *manly* to resent it? "Yes," said Sir Eardley, "it would doubtless be manly to resent it, but it would be *godlike* to forget it."

This the gentleman declared had such an instantaneous effect upon him, that he came away quite another man, and in temper entirely altered from that in which he went.

How this little incident touches the heart: A mother who was in the habit of asking her children, before they retired at night, what they had done during the day to make others happy, found a young twin daughter silent. The elder ones spoke modestly of deeds and dispositions, founded on the golden rule, "Do unto others as you would they should do unto you." Still the little bright face was bowed down in silence. The question was repeated, and the dear little child said timidly: "A little girl who sat by me on the bench at school had lost a baby brother. All the time she studied her lesson she hid her face in her book and cried. I felt so sorry that I laid my face on the same book and cried with her. Then she looked up and put her arms around my neck but I do not know why she said I had done her so much good."

FICTION OUTDONE.

The following little narrative of facts verifies the saying, "Truth is stranger than fiction":

"Six years ago, an Irish girl left her friends in the old country. She came to Boston, and was employed as a "help" in the family of Mr. N., at the North End. She has repeatedly sent letters, and in several instances, money, to her parents in Ireland; but during all this time she has received no answers to her letters, until quite recently, when she was informed that her sister had followed her to this country, and had been in New-York nearly four years. On learning this fact, she engaged the service of a female acquaintance to write a letter for her, and gave her ten dollars to inclose in the letter [illegible] Boston. The acquaintance wrote the letter, but instead of sending the money and with it the invitation to visit this city, she pocketed the $10, and wrote word that Ann (the sister residing here) was some time since very sick, and had been sent to the hospital, where, as no one had ever been permitted to see her, she had doubtless died! She added furthermore, that the last place Ann had worked was at Mr. N's, naming the street and number, and offering, if the sister desired it, to get her things and send them to her parents. The New-York girl was sadly grieved on receiving this letter. She wrote directly to Mr. N. requesting him to forward to her such things as had belonged to her sister. This letter was duly received, and caused some surprise to the family of Mr. N. but owing to a little misunderstanding between him and the girl, as to which should return an answer, a delay of a few days was occasioned.

Ann's sister, a day or two after she had sent her letter to Mr. N——, left New-York and came here, and went directly to his house and rang the door bell. She inquired of the person who opened the door, "Does Mr. N—— live here?" The individual replied in the affirmative, and noticing the strong resemblance existing between the two girls, asked her if she was Ann's sister. "Yes! where is she?" "She is up stairs; please come in." "But is she still *alive?* is she *dead?* tell me!—is she *dead?*" cried the excited girl, as she came into the house, and while the attendant went in search of Ann, the sister was compelled to yield to the severe shock she had received, in being so suddenly informed that Ann was alive, and sank fainting to the floor, where Mrs. N——, who heard her groans, found her, as she came down to inquire the cause. The meeting of the sisters may better be imagined than described."—*Boston Trav.*

MORTALITY IN NEW-YORK.

The Tribune publishes an abstract of the annual report of the City Inspector of New-York, which contains some interesting statistics of the deaths in that city for the year 1849. The whole number of deaths reported in the city and county of New-York was 23,773, which is nearly 7 per cent. of the whole population. Of these, 23,147 were whites, and 627 blacks; and of the whole number, 8,598, a little more than one-third, were foreigners, and 7,552 were Roman Catholics. 12,028, more than one-half of the whole number, were children under 10 years of age. The number who died of cholera was 6,579, more than two-thirds of whom were foreigners. The Doctor attributes the mortality among this class, from this disease, to their low physical condition. But, in audition to the deaths by cholera, there was an increase of 1,228 over the past year. This he attributes chiefly to the depressing influence of the epidemic, inducing other diseases. There were 110 cases of delirium tremens, and 85 from intemperance in other forms, making about one in 122 from this cause. The mortality of males exceeds that of females, 1,228, which is attributed to the greater exposure of the former to the causes of disease. The mortality from consumption is 3,673, being a large increase on previous years. Typhus and typhoid fevers have very much abated, but inflammatory diseases have had a large increase. There have been 35 cases of suicide; 34 are reported as killed or murdered, mostly in connection with the Opera House riot.

JOHN MACE,

SEXTON AND GENERAL FURNISHING UNdertaker, No. 75 Carmine st., opposite Varick street, and next door to the West Presbyterian church, would inform the public, that having the largest of the kind in the city, he is prepared to arrange all kinds of funerals entrusted to his care with satisfaction. Having an experience of 19 years in the trade, he is prepared to furnish every style of article with as much taste, and as reasonable as any one in the line. Orders left at his branch stores, 840 Broadway, corner of 13th street, and 612 Broadway, corner of Houston st., will be attended to promptly.

J. M. has an establishment in San Francisco; persons wishing it, can have bodies of friends disinterred and sent home through his correspondents there. Persons by application at No. 75 Carmine street, can obtain a view of the California register, in which is contained the names of all those deceased there. 1081—4t

PRIVATE SCHOOL FOR BOYS,

AT SING SING, N. Y.—Those persons having boys under their charge, and who desire to place them in the family of a student for the ministry, where they would be free from evil associates, and where their moral and religious improvement would be sought, as well as progress in the ordinary branches of Education, may learn of an opportunity by making immediate application, either personally or by letter to Stephen H. Pierson, Esq., 13 Hammond street, or Rev. S. D. Burchard, 113 Thirteenth street. 1081—4t

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232 BLEECKER STREET, (near Carmine)—China, Glass and Earthenware, Plain and Fancy; Girandoles, Solar Lamps, Cutlery, Plated Spoons and Forks, Holiday Goods, Fancy and Staple, imported expressly for the retail trade. 1079—5t*

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HITCHCOCK & LEADBEATER, No. 347 Broadway, cor. of Leonard street (next door to Tuttle's famous Fancy Store), have just received a new lot of choice and desirable

SILKS, SHAWLS, VELVETS, MERINOES,
De Laines, Cashmeres, Calicoes, Paramattas, Alpacas, &c. which they are prepared to offer to their customers full thirty per cent. below the usual rates, and invite public attention thereto.

They would respectfully say to the public that they intend their stock shall always embrace everything in their line suitable to the season, so that every lady can select everything she wants, without the fatigue and perplexity of shopping, and will *sell as low as any other store* in the city, if not much lower, and as they strictly *adhere to the one price system*, every person is sure of purchasing at fair and low rates.

They would particularly call attention to their
VELVET, CLOTH, & SILK CLOAKS AND SACKS,
of which they keep large assortments of the newest and most beautiful styles.

And having engaged the services of an accomplished French gentleman of exquisite taste, to take charge of that branch of their business, they are prepared to manufacture to order every kind of Cloak, Sack, Mantilla, &c. &c., including Opera Cloaks and Cardinals, which they guaranty shall give satisfaction.

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Lace and Muslin Window Draperies.
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MOURNING AND HALF-MOURNING GOODS.
and, in fact, everything a lady or family can want in the Dry Goods line, which they guaranty to sell at the very lowest rates.

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Dec. 3rd, 1850. 1080—tf

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ELOCUTION.

FRANCIS T. RUSSEL, Professor of Elocution in the Mercantile Library Association, and Brooklyn Female Academy, and Instructor in Elocution in the Andover Theological Seminary, Mass., and at several other Literary Institutions in New-England, respectfully announces that he is prepared to instruct those who wish to study this Art.

Mr. R. would refer to recommendatory letters from his numerous classes and pupils, and to the Presidents and Professors of many of the principal Literary Institutions in New-England, New-York, and New-Jersey. Also, to his father, Prof. William Russel, Principal of the Merrimack Normal Institute, N. H., Rev. Barnas Sears, D.D., Secretary of the Board of Education, Mass., Hon. Henry Barnard, Commissioner of Public Schools, Conn., Hon. Elisha R. Potter, Commissioner of Common Schools, R. I.

Also to Prof. Henry, D.D., Geo. S. Parker, Principal of University Grammar School, Rev. S. P. Parker, Rev. A. A. Wood, Dr. J. W. Francis, Misses Gibson, Bond street, H. T. Tuckerman, Esq., *New-York;* and to Rev. Dr. Cox, Rev. Dr. Spenser, Rev. Mr. Storrs, Prof. Alonzo Gray, and A. Crittenden, M.A., *Brooklyn.*

Mr. R. instructs Individuals, Classes, Reading and Family Circles, at private residences, and at his rooms, No. 235 Broadway.

Terms:—For a course of ten private lessons, of one hour each, $15.00. For a class of ten members, $3.00 each. 1080—5t*

A NEW FABRIC

FOR UNDER-GARMENTS.—Seaman & Muir have been appointed by the "Astoria Manufacturing Company," of England, the sole Agents in the United States, for the sale of

FUR UNDER-GARMENTS,

an article made of Pure Fur, spun and woven like any other material, and is an entirely new manufacture, never before offered for sale in this country.

As a warm and pleasant garment, they are much superior to those of any other material, and the electrical property of Fur renders them peculiarly valuable, as a curative or preventive application, to persons afflicted with Rheumatic or other Diseases of a Chronic Nature.
Nov. 25th, 1850. 1079—5t

ATTRACTIVE BOOKS FOR THE HOLIDAYS.

COWPER'S COMPLETE WORKS, Edited by Grimshaw. 8vo. illustrated, cloth, $3; gilt cloth $4; Turkey morocco $5.
The Listener, by Caroline Fry. Illustrated with eight original designs. 12mo. $1; gilt $1.25.
Memoir of Dr. Waugh. 12mo. $1; gilt $1.25.
The Broken Bud. 16mo. 75 cents; gilt $1.
Wilberforce's Practical View. Fine edition $1; gilt $1.25.
Hymns for Infant Minds, by Jane Taylor. Illustrated, 40 cents.
New Cobwebs to Catch Little Flies. Illustrated, 50 cts.
Rhymes for My Children, by Mary L. Duncan. 25 cts.
Anna Ross, by Grace Kennedy. Illustrated, 30 cts.
Lights and Shadows of Scottish Life. 75 cts.; gilt $1.
Pollok's Tales of the Scottish Covenanters. Illustrated, 75 cents; gilt $1.
The Commandment with Promise. Illustrated, 75 cts.; gilt $1.
Memoir of Lady Colquhoun, by Hamilton. 75 cents; gilt $1.
Water Drops, by Mrs. Sigourney. Illustrated, 75 cents; gilt $1.
Memoir of Mrs. Hawkes, by Cath. Cecil. $1; gilt $1.25.
Leyburn's Soldier of the Cross. $1; gilt $1.25.
Dickinson's Responses from the Sacred Oracles. $1; gilt $1.25.
James' Christian Professor. 75 cts.; gilt $1.
Green Pastures for the Lord's Flock; or the Christian's Daily Remembrancer, by the Rev. James Smith. 12mo. $1. gilt $1.25.
Young's Night Thoughts. Elegant edition $1; gilt $1.50.
Pollok's Course of Time. " " $1; gilt $1.50.
Rasselas, by Dr. Johnson. " " 50cts.; gilt 75 cts.
McCheyne's Life, by Bonar. $1.50; gilt $2.50.
Jay's Morning and Evening Exercises. 2 vols. $1.50; morocco $4.
The Mountains of the Bible, by Dr. McFarlane. 75 cts.; gilt $1.
The Boys' Book, by Mrs. Sigourney. 40 cts.; gilt 60 cts.
The Girls' Book, " " 40 cts.; gilt 60 cts.
The Child's Book, " " 35 cts.
Original Poems for Infant Minds, by Jane Taylor. 40 cents; gilt 60 cents.
Jane Taylor's Contributions of QQ. Illustrated $1; gilt $1.25.
Bogatsky's Golden Treasury. Gilt, 50 cents.
Serle's Christian Remembrancer. Gilt, 50 cents.
☞Published by
ROBERT CARTER & BROTHERS,
285 Broadway, New-York.

—JUST PUBLISHED—
Christ's Second Advent; Will it be Pre-Millenial? By the Rev. David Brown, A.M. $1.25.
Rev. John Newton's Works, two volumes in one, with fine Portrait by Ritchie. 960 pages 8vo. Price $2.
Dr. King on Geology and Religion. 16mo. 75 cts.
Dr. Cheever's Lectures on the Pilgrim's Progress. 12mo. $1. 1080—3t

TO PARENTS AND GUARDIANS.

THE WINTER TERM of Schoharie Academy will commence Dec. 23, 1850, under the care of George W. Briggs, formerly from Waterville College, Me., assisted by W. R. Tompkins, a Graduate of Williams College, Mass. in the Male Department, by Miss Mary R. Whitney, a Graduate of Albany Female Seminary, in the Female Department, and by Miss Charlotte J. Landon, in the Department of Painting and Music. This Institution, enlarged the past season, is situated in the beautiful village of Schoharie, thirty miles from Albany, and is surrounded by a moral and religious community. The Principal will give his personal attention to securing suitable board for Pupils, several of whom can be accommodated in his family.

Expenses—Tuition, Board, Washing, Lights, Wood, &c., will be one hundred dollars per year. Three terms in a year—fifteen weeks each.
CHARLES GOODYEAR, *Pres.*
Rice Orcutt, *Sec.*
Schoharie, Nov. 25, 1850. 1080—4t*

SARTAIN'S MAGAZINE.

GREAT INDUCEMENTS FOR 1851. Prof. John S. Hart, of Philadelphia, Mrs. C. M. Kirkland, of New-York, Editors; who, besides the constant contributions from their own pens, will continue to secure for it that unrivaled array of writers which has given to this Magazine such a superiority over all its competitors.

The proprietors are now making an arrangement which, when completed, will secure for their work a series of articles on subjects and of style and character entirely different from the usual magazine productions. They will recommend themselves to the reading public for their brilliancy of style, as well as for propriety of the subject chosen.

The Pictorial Embellishments now preparing for Sartain's Magazine are of a character at once strikingly beautiful and novel. In addition to the rich and carefully engraved Mezzotinto steel plates of Mr. John Sartain, many of which will be from Original Paintings by the first artists of Europe and America, there will be an interesting series of subjects illustrating the

LIFE OF MAN AND OF THE YEAR,

combined in the same pictures. The Magazine will also be enriched by a number of Illuminated Prints, produced by the beautiful art of Chromo-Printing, which will add greatly to the splendor of the work. In this particular branch we have made arrangements with the house of B. Dorndorf, of Frankfort, Germany, who are preparing for our January number the most brilliant embellishment in colors that has ever graced a magazine either in this country or in Europe. It is entitled "The Seasons," and will of itself be worth, as a Holiday Gift, the price of a volume.

In Line and Stipple Engraving, the highest talent has been secured. To assure the patrons of the Magazine of the perfection that may be expected in this department, we need only state that the celebrated engraver, Finden, of London, has engaged to execute a number of *superb subjects on steel, expressly for this work, in a style of unsurpassed beauty.*

NEW FEATURE.

As our work is intended not only as a vehicle of polite Literature, but also for readers of a more serious cast, such as compose the great body of the American people, persons who want *a periodical for instruction as well as amusement,* we have prepared for the year 1851 a series of illustrated articles, to be called

SCENES IN THE LIFE AND TEACHINGS OF OUR SAVIOR.

Designed and executed under the superintendence of Charles Heath, of London, as artist; and the Rev. John Todd, D.D. of Pittsfield, Mass. author of the Doctor's Third Patient, etc. as Literary Editor.

These Engravings are no mere fanciful pictures taken from any quarter, and called after Scriptural names, but are prepared with great historical fidelity from a careful study of the recent explanations of Palestine, as well as the more ancient traditions in regard to the Holy Land, including also copies of many of the most celebrated paintings of the great masters. Nor are they merely beautiful as works of art. Their character in this respect is kept in subordination to the higher object of inculcating moral and religious truth. The Engravings are to be accompanied with appropriate explanations and comments by Dr. Todd, and original illustrative Poems, by authors of the first talent.

We shall give no less than six or seven of these Engravings, and three of the original Poems, every month; the whole to be connected into one continuous and instructive article by Dr. Todd.

This feature will be given throughout the year without at all encroaching upon the usual variety of the Magazine.

The series will make, undoubtedly, one of the most valuable and beautiful contributions to periodical literature ever produced in America. The volume containing them, when bound up, will be of permanent value in a household, particularly where there are young persons whose tastes and opinions are just being formed.

TERMS.
Single number, 25 cents. | Two copies .... $5.
One copy, one year, $3. | Five copies .... $10.
Ten copies, $20, and an extra copy to the person sending the club of ten.

These terms will not be departed from by any of the Philadelphia three-dollar Magazines.

The volumes, complete, of Sartain's Magazine for 1849 and 1850, and two volumes of Campbell's Foreign Monthly Magazine, comprising in all about 3000 pages of reading matter and 400 engravings, will be sent for *five dollars.*
JOHN SARTAIN & CO.
1076—4teow Philadelphia.

"THE ALPINE GLEE SINGER"

BY WILLIAM B. BRADBURY, contains upwards of 300 pages of the most beautiful Glee Music ever published in this country.

A CHEAP EDITION.

To meet the wants of Choirs and Musical Societies, and at the solicitation of numerous teachers, we have issued an edition of the "Alpine Glee Singer" in plain binding at a reduced price.

The leading features of this new and popular book are: a great variety of new and beautiful Swiss Melodies harmonized; Alpine and Tyrolese Melodies, the choicest variety ever presented to American singers; Popular German People's or Students' Songs, in parts, from the pens of eminent modern German composers; Popular Songs harmonized—a variety of the most popular English, Scotch, and American songs harmonized; Original Pieces of the Author's choicest secular compositions; Highly Finished Pieces—a select number of highly finished four-voice compositions by Mendelssohn, Hauptmann, Kreutzer, and others; Operatic Melodies—a choice variety of light, favorite operatic melodies harmonized; Flora's Festival—a Cantata, re-arranged and harmonized for Adult choirs and classes, complete in itself as a Musical Recreation, and equally beautiful as disconnected four voice songs, solos, &c.; Vocal Exercises, &c.

In addition to the above will be found a full set of Vocal Exercises for choirs and singing classes, chiefly from Panseron, together with Lablache's celebrated instructions for the cultivation and management of the voice, the whole constituting a work for all classes of singers, we believe "not a little in advance of anything of the kind that has appeared in this country."

The book is for sale in Detroit by A. M'Farren; Cleveland, S. Brainard; Chicago, S. C. Griggs & Co.; Cincinnati, Wm. H. Moore & Co.; and by Booksellers generally.
M. H. NEWMAN & CO. Publishers,
1068—tf 199 Broadway, New-York.

CEMETERY OF THE EVERGREENS.

THE TRUSTEES OF THIS NEW CEMETERY give notice that they have prepared for interments a part of their extensive grounds, situated at the head of Bushwick Avenue, a few rods north of the toll-gate on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry at Williamsburgh.

The Association has been organized under the general act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale has been placed on file in the Clerk's office.

The Lodge and Gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of Woodland and Lawn, the Winding Avenues, the Chapel, (a structure in the Norman style, with a tower of 80 feet) the Lakes and the Ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent, at the office, in the Freeman Buildings, opposite the City Hall, Brooklyn; or to John Bennett, No. 18 South Seventh st. Williamsburgh.

Omnibuses connect with the grounds, from Peck Slip Ferry at Williamsburgh.

TRUSTEES.
Hon. Luther Bradish, A. P. Cumings,
Hon. Edward Copland, Rosewell Graves,
Wm. B. Crosby, Esq. Newell Woolsey.
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Rev. Samuel H. Cox, D.D. } Chaplains.
Rev. Spencer H. Cone, DD. }
Rev. Sam'l R. Johnson, DD. }
and others, }
Nov. 25th, 1850. 1090—8t

TEMPERANCE DINING SALOON

THE SUBSCRIBERS take this method of informing business men and the public, that they have opened a spacious Dining Saloon on Temperance Principles, at No. 12 Beekman street, near the Brick Church, where all the variety of refreshments of Meats, Puddings, Pastry, etc. with Tea and Coffee, are neatly prepared and promptly served to all who favor them with a call. Meats in varied forms, 6 cents per plate; Tea and Coffee, 3 cents per cup. ☞ Call and see.
JOHN S. SAVERY.
1071—13t SYLVESTER CHANDLER.

THE WELL-SPRING.

AS THE SEVENTH VOLUME of this popular little Sabbath School paper closes with December, it is desirable that all who wish to be subscribers to Volume Eight, commencing January, 1851 (in order to have their volume complete), should send their orders by the 20th of December. The paper is published weekly, by the Mass. S. S. Society, No. 13 Cornhill, Boston. Terms, at the Depository in Boston, single copy, 35 cents; three copies to one address, $1; ten to one address, $3; twenty or upwards to one address, 25 cents per copy. From these terms there will be no variation—payable in all cases in advance. Orders for the above, and all communications relating to the business of the Society, orders for books, and all moneys for books, donations, life memberships, &c. &c. should be addressed to
C. C. DEAN, Treasurer,
Mass. S. S. Society, 13 Cornhill, Boston.

N. B. In order to furnish the Well-Spring at the low price we do, *two weeks'* papers are printed on one sheet, and are ready to deliver together—so that subscribers who pay for the conveyance of their papers by express or other ways, may find it for their interest to have them once in two weeks instead of once a week. Many of our subscribers receive *four weeks'* papers at once, with the Herald and Day Spring, or Am Messenger, to save expense. Others can be supplied in the same way if they wish.
Nov. 6th, 1850. 1076—8t

BRADBURY'S SABBATH SCHOOL MELODIES.

THE BEAUTIFUL and appropriate Music in "Bradbury's Sabbath School Melodies," and the very low price at which it is sold, is giving the book a very general introduction into Sabbath Schools in all parts of the country.

Superintendents and Leaders of singing who have not yet examined it are furnished with a copy, free of charge, for examination.

The book contains 144 pages, and is sold at 12½ cents by the quantity. Orders answered from the Depository of the American S. S. Union in New-York, or by the Publishers,
MARK H. NEWMAN & CO. 199 Broadway.
New-York, Sept. 10, 1850. 1068—tf

M. A. & S. ROOT'S

DAGUERREOTYPE SALOONS, southwest corner of Broadway and Franklin street. M. A. & S. Root, celebrated for years as Daguerrian Artists in Philadelphia, have opened a magnificently furnished Suite of Rooms, in the most fashionable part of the city, (No. 363 Broadway, corner Franklin street) where, having an *admirably arranged light,* they flatter themselves that they will be able to furnish Daguerreotype Likenesses equal in finish, accuracy and effect, to *anything of the kind in the world.* They have received six Medals from the various Institutes and Fairs of our country, for their superior productions. They invite the public to visit their Rooms, and examine their Gallery of Likenesses of the most distinguished people.
Oct. 15th, 1850. 1073—13t

AYER'S CHERRY PECTORAL,

FOR THE CURE OF COUGHS, COLDS, HOARSENESS, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

The uniform success which has attended the use of this preparation—its salutary effect—its power to relieve and cure affections of the Lungs, have gained for it a celebrity equaled by no other medicine. We offer it to the afflicted with entire confidence in its virtues, and the full belief that it will subdue and remove the severest attacks of disease upon the throat and Lungs. These results, as they become publicly known, very naturally attract the attention of medical men and philanthropists everywhere. What is their opinion of Cherry Pectoral may be seen in the following:—

Valentine Mott, M.D., Professor Surgery Medical College, New-York, says: "It gives me pleasure to certify the value and efficacy of Ayer's Cherry Pectoral, which I consider peculiarly adapted to cure diseases of the Throat and Lungs."

The Rt. Rev. Lord Bishop Field writes in a letter to his friend, who was fast sinking under an affection of the Lungs:—"Try the Cherry Pectoral, and if any medicine can give you relief, with the blessing of God that will."

Chief Justice Eustis, of Louisiana, writes "That a young daughter of his was cured of several severe attacks of *Croup* by the Cherry Pectoral."

ASTHMA AND BRONCHITIS.

The Canadian Journal of Medical Science states, "That Asthma and Bronchitis so prevalent in this inclement climate, has yielded with surprising rapidity to Ayer's Cherry Pectoral, and we cannot too strongly recommend this skilful preparation to the Profession and public generally."

Let the relieved sufferer speak for himself:—
Hartford, Jan. 26th, 1847.

Dr. J. C. Ayer—Dear Sir: Having been rescued from a painful and dangerous disease by your medicine, gratitude prompts me to send you this acknowledgment, not only in justice to you, but for the information of others in like affliction.

A slight cold upon the lungs, neglected at first, became so severe that spitting of blood, a violent cough and profuse night sweats followed and fastened upon me. I became emaciated, could not sleep, was distressed by my cough, and a pain through my chest, and in short had all the alarming symptoms of quick consumption. No medicine seemed at all to reach my case, until I providentially tried your Cherry Pectoral, which soon relieved and now has cured me.
Yours with respect,
E. A. Stewart.
Albany, N.Y., April 17th, 1848.

Dr. Ayer, Lowell—Dear Sir: I have for years been afflicted with Asthma in the worst form; so that I have been obliged to sleep in my chair for a larger part of the time, being unable to breathe on my bed. I had tried a great many medicines to no purpose, until my Physician prescribed, as an experiment, your Cherry Pectoral. At first it seemed to make me worse, but in less than a week I began to experience the most gratifying relief from its use; and now, in four weeks the disease is entirely removed. I can sleep on my bed with comfort, and enjoy a state of health which I had never expected to enjoy.
George S. Farrant.

Prepared by J. C. AYER, Chemist, Lowell, Mass. Sold in New-York, at wholesale and retail, by A. B. & D. Sands, Rushton, Clark & Co., and by druggists and dealers in medicines generally throughout the country.
New-York, Oct. 14th, 1850. 1073—13t*

YOUNG LADIES' INSTITUTE

PITTSFIELD, MASS.—Rev. W. H. Tyler, A.M. Principal. The Anniversary Address, after the usual Examination, will be delivered at the Chapel of the Institute, on Thursday the 26th inst. by the Rev. William M. Rogers, of Boston.

The winter session of five months will open on the first Thursday in November.

The Principal or one of the Teachers will accompany pupils, as usual, to and from the Irving House, New-York, at the close and commencement of each session.

Copies of the Ninth Annual Catalogue may be had from E. H. Wilcox, U.S. School Agency, 293 Broadway, or from the Principal.
Pittsfield, Sept. 16th, 1850. 1070—tf

GOOD AND CHEAP JOB PRINTING.

JOHN A. GRAY, 79 FULTON STREET, corner of Gold, having greatly enlarged his establishment, is supplied with facilities equal to any in the city, for the speedy execution of orders in every branch of PRINTING, on the most reasonable terms.

For Card and Job Printing, he has every variety of the latest styles of Types, Ornaments, Borders, &c. &c. and for Newspaper, Book and Magazine work, immense founts of type, and experienced, careful, and expert workmen.

He will continue to give his personal attention to the printing of NEWSPAPERS, MAGAZINES, QUARTERLIES, SERMONS, ORATIONS, ANNUAL REPORTS, ADDRESSES, CATALOGUES for Colleges, Libraries, and Sunday Schools, MINUTES of Synods, Assemblies, and Associations, CONSTITUTIONS and BY-LAWS of Societies, and MERCANTILE and COMMERCIAL Printing in general.

☞ His CARDS, LABELS, BILL-HEADS, CIRCULARS, and PROGRAMMES are said to be unsurpassed.
JOHN A. GRAY,
1056—52t* 79 Fulton st. corner of Gold.

IMPROVE YOUR EYES.

M. WISE, Optician, most respectfully informs the citizens of New-York and the public in general, that he has located himself in this city, at 437 Broadway, for the last eight years, where may be found a large and complete assortment of Spectacles and Eye-Glasses, in gold, silver, and steel frames.

M. W. would also remind the public, to whom he is partially known by his annual visits to Saratoga Springs for the last sixteen years, that by his knowledge of the Optical Science he is enabled to determine the Glasses suitable for any eye. Persons with weak eyes can be supplied with glasses which will greatly benefit and not strain the sight.

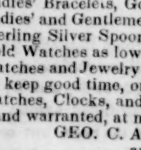
Particular attention is called to a new style of Perspective Ground Glass (which will answer both for reading or seeing at a distance,) of the finest flint, which, through their high polish and true ground, produce the purest vision, and have been highly recommended as the best, in their effect upon the eye, for preserving and improving the sight in continued writing and reading.

Short-sighted persons, and those operated upon for cataract can also be suited.

He inserts new glasses, of superior quality, in old frames, and solicits the patronage of all in want of his articles.

He warrants all Spectacles purchased of him to suit the sight for five years, or change the glasses without extra charge. 1071—13t*

FINE WATCHES,



JEWELRY, AND SILVER WARE.—The subscriber is selling all descriptions of fine Gold and Silver Watches, Jewelry and Silver Ware, at retail, very low.
Fine Gold and Silver English Patent Lever Watches.
Gold and Silver Detached Levers and Lepine Watches.
Fine Gold Guard, Fob and Vest Chains.
Gold Guard Keys, Fob Keys and Seals.
Gold and Silver Pencils, and Gold Pens.
Ladies' Bracelets, Gold Lockets and Thimbles.
Ladies' and Gentlemen's Breast Pins & Gold Spectacles.
Sterling Silver Spoons, Cups, Forks, etc.
Gold Watches as low as $20 to $25 each.
Watches and Jewelry exchanged. All Watches warranted to keep good time, or the money returned.
Watches, Clocks, and Jewelry repaired in the best manner and warranted, at much less than the usual prices.
GEO. C. ALLEN, Importer of Watches, and Jewelry, Wholesale and Retail,
Oct. 3. 1020—tf 51 Wall street, up stairs.

CHURCH BELLS & TOWN CLOCKS.

AN EXPERIENCE of more than twenty-five years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells constantly on hand, and Peals of any number furnished. Those of Trinity church, New-York, were completed at this foundry, also the Fire Bells, which are the largest ever cast in this country.

For several years past the highest premiums have been awarded by the N.Y. State Fairs and American Institute.

925 Bells, averaging 537 lbs. each, were cast during the two past years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke, Frame and Wheel, complete, can be furnished, if required.

☞ Theodolites, and all kinds of Leveling and Surveying Instruments, on hand.
ANDREW MENEELY.
West Troy, March, 1849. 994—tf

A. J. CASE,

SEXTON OF THE SEVENTH PRESBYTERIAN CHURCH, and Undertaker in General—Ware-room No. 146 *Broome street,* corner of Ridge, New-York. Interments procured in Greenwood, Cypress Hills, Rockland, Oak Hill, and all other Cemeteries in the city and country. Burial Lots for sale. Metallic Air-Tight, Lead and Ice Coffins, and every necessary article supplied at the shortest notice.
Oct. 8th, 1850. 1072—13t*

COMMUNION FURNITURE.

FLAGONS, Tankards, Goblets and Plates; also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at 6 Burling Slip, by
LUCIUS HART,
073—1y* (Late Boardman & Hart.)

N.Y. PRICES CURRENT.

Corrected carefully every week for the Evangelist

☞ *Duties payable in cash. Goods stored to be sold at public auction at the end of one year. The ton in all cases to be 2240 lbs.*

ASHES. Duty 20 per cent. ad val.
Pot, 1850, 100 lbs. 5.50 a5.62½
Pearl, 1st sort, '49 5.75 a5.81¼

BEESWAX. Duty 20 per cent. ad val.
American yellow, lb. 24 a25

BREAD. Duty 20 per cent. ad val.
Pilot, lb. 3½a—
Fine Navy 3 a—
Navy 2½a—
Crackers 4½a 4½

CANDLES. Duty 20 per cent. ad val.
Mould, tallow, lb. 10 a13
Sperm — a44
Do. Judd, Kingsland&Macy's pat. 50 a—
Adamantine 25 a33

COAL. Duty 30 per cent. ad val.
Liverpool, chal. 7.25 a —.—
Newcastle, crse 6.25 a 6.50
Scotch — a —
Pictou&Sidney 5.25 a 5.50
Anthr. 2000 lbs. 6.50 a 7.00

COCOA. Duty 10 per cent. ad val.
Maracaibo, lb. — a—
St. Domingo 5¼a 5½

COFFEE. Duty: in Amer. vessels from place of growth free; otherwise 10a20 per cent. ad val.
Java white, lb. 12½a13½
Do. green — a—
Sumatra — a—
Laguayra 10½a11½
Brazil 10 a11¼
St. Domingo, cash 9½a10½

COPPER. Duty: Bolts and Braziers' 20; Pig, Bar and Old, 5 per ct. ad val.; Sheathing, free.
Sheathing, New, lb. — a21
Do. Old 18½a19
Do. Yellow 16½a—
Pig, Peruvian 17½a17¾
Bolts 24 a25

DIAPER. Duty 20 per cent. ad val.
Russia, broad, pce. 1.85 a1.90

DOMESTIC GOODS.
Shirtings, brown⅞, yd 5 a 6
Do. bleached 6 a 7½
Do. S.I. do. 7 a 9
Sheetings, brown 4-4 6 a 8
Do. do. 5-4 10 a12
Do. bleached 4-4 6 a 9
Do. do. 5-4 12 a16
Calicoes, blue 8 a10
Do. fancy 6 a10
Drillings, brown, Suff 7½a 8
Kentucky Jeans 20 a30
Satinets 35 a60
Checks, 4-4 7 a10
Cotton Osnaburgs, So 8 a 9
Cotton Batts 7 a10
Cotton Yarn, 5a13, lb 18 a—
Satinet Warps, yard — a —

DRUGS & DYES. Duty: Nutgalls, Madder and Shellac 5; Cochineal, crude Brimstone, Flor. Sulphur, Borax and crude Camphor 25; refined Camphor 40; all the others 20 per cent. ad val.
Aloes, lb. 8½a 9
Alum 2¼a 2½
Brimstone, roll 2½a —
Do. flor sulphur 3½a 3¾
Do. crude, ton 30.00a37.50
Borax, refined, lb. 18 a 18½
Camphor, crude 21½a 22
Do. refined 32 a 33
Castor Oil, gal. 1.05 a1.15
Cham'ile flowers, lb 35 a 45
Cochineal, Mex. 1.02 a1.05
Do. Honduras 1.10 a1.15
Copperas, Eng. — a 90
Do. American 1.00 a—.—
Epsom Salts 2 a 2½
Ginseng, cash 36 a 38
Iodine, English 3.75 a4.00
Ipecacuanha, Braz. 2.25 a2.37½
Jalap 60 a 63
Madder, ombro 10 a 10½
Do. French 15 a —
Nutgalls, blue Alep. 21 a 23
Quicksilver, cash 1.07½a—.—
Rhubarb, E.I. 30 a 75
Sal Æratus, cash 5 a —
Sarsaparilla, Hond. 28 a 31
Do. Mexican 15 a 16
Shellac 11 a 14
Snakeroot, Va. 18 a 20
Vitriol, blue 7½a —

DYEWOODS. Duty 5 per cent. ad val.
Brazilletto, ton 30.00 a35.00
Camwood 100.00a115.00
Fustic, Cuba 24.00 a28.00
Do. Tampico —.— a24.00
Do. Tobasco 21.00 a22.00
Do. Savanilla 17.00 a17.50
Logwood, Cpy. 23.00 a26.00
Do. St. Dom. 14.00 a14.50
Do. Jamaica 13.00 a14.50
Nica'gua, Bon. 25.00 a30.00
Do. Hache 40.00 a45.00
Do. Lima —.— a75.00
Sapan Wood —.— a60.00

FEATHERS. Duty 25 per cent. ad val.
Live geese, lb. 32 a35
Do. Tennessee — a30

FISH. Duty 20 per cent. ad val.
Dry Cod, cwt. 2.50 a 2.62½
Dry Scale 1.25 a 1.50
Pickled Cod, bbl. 3.25 a 3.37½
Salmon, pickled 13.50 a14.00
Do. do. tce 18.00 a—.—
Mackerel—
No. 1, Mass. bl 10.37½a10.50
No. 1, Halifax —.— a—.—
No. 2, Mass. 9.25 a 9.50
No. 2, Halifax —.— a—.—
Do. No. 3 5.25 a 5.75
Shad—
Ct. No. 1, hf.bl. 7.25 a —.—
Do. No. 2 6.12½a 6.25
Southern 9.25 a 9.50
Herring, pkd, bbl. 3.62½a —.—
Do. scaled, box 50 a —
Do. No. 1 30 a —
Do No. 2 — a —

FLAX. Duty 15 per cent. ad val.
American, lb. 8 a 8½

FLOUR & MEAL. Duty 20 per cent. ad val.
Inspected fine —.— a—.—
State, com. brands —.— a4.68¾
Do. straight do. 4.75 a—.—
Do. favorite do. 4.75 a4.81¼
Ohio&In. mxd do. —.— a4.75
Michigan do. do. —.— a4.75
Do. straight do. 4.81¼a4.87½
Do. fancy do. 4.87½a4.93¾
Genesee, pure 5.00 a5.06¼
Ohio, fancy brands 5.25 a5.37½
Genesee do. do. 5.18¾a5.43¾
Ohio, extra do. 5.37½a5.75
Genesee do. do. 5.50 a6.50
Rich'd City Mills 5.— a—.—
Brandywine 5.12½a—.—
Georgetown 5.06¼a5.12½
Alexandria 5.06¼a5.12½
Baltimore Hwd. st 5.06¼a5.12½
Richm'd country 5.06¼a5.12½
Petersburg city 5.06¼a5.12½
Fredericksburg 5.06¼a—.—
Rye Flour 3.06¼a3.50
Corn Meal, Jersey 3.00 a3.06¼
Do. B'ndywine 3.25 a3.31¼
Do. do. punch. 15.37½a—.—

FRUIT. Duty: Oranges, Lemons and Green Fruit 20; Nuts, and Grapes not dried, 30; Preserved Fruit or Sweetmeats, and Dry Fruit of all kinds, 40 per cent. ad val.
Raisins, Sun, cask 6.25 a6.50
Do. bunch, box 1.95 a2.00
Do. cluster —.— a—.—
Currants, Zante — a 7¼
Citron 18 a 19
Almonds, Mar's, sft 18 a 19
Do. Ivica, soft sh. — a 16½
Do. shelled 21 a 22
Figs, Turkey — a —
Pecan Nuts — a —
Ginger, Can. case 8.00 a8.50

GRAIN. Duty 20 per cent. ad val.
Wheat, wh. Ge. bh. 1.17 a1.20
Do. Ohio 95 a1.04
Red&mxd west 95 a1.06
Southern 90 a1.10
Rye, northern 76 a 77
Corn, Jer.& nor. yel. 68 a 70
South. mxd&wh. — a —
South. yel. 65 a 67
Western flat yel. — a —
Western mixed — a —
Barley, western 85 a 90
Oats, northern 46 a 47
Do. Jersey 42 a 44
Peas, blk eyed, 2bh 1.75 a—.—

HIDES. Duty 5 per cent. ad val.
R.G.& B. Ayres, lb. 14¼a 14½
California — a —
Matamoros 12¾a 12⅞
Dry southern 10½a 11
Calcutta Buffalo 6¼a 8
Do. dry, piece 85 a1.00
Do. green salted 1.08 a1.15

HONEY. Duty 30 per cent. ad val.
Cuba, gallon 60 a65

HOPS. Duty 20 per cent. ad val.
1850, lb. 25 a35

IRON. Duty 30 per cent. ad val. We quote wholesale store prices. Cargoes and entire invoices are sold at lower rates. Our quotations for Bar are for the common, ordinary sizes—the larger and smaller sizes are charged at extra prices.
Pig, Eng&Sc. ton 22.00a 22.50
Do. Am. No. 1 22.00a 23.00
Do. Am. com. 21.00a 22.00
Bar, Norway 105.00a107.50
Do. Rus. PSI 95.00a —.—
Do. Rus. NS —.—a —.—
Swed. ord. szs 85.00a 87.50
Amer. rolled 55.00a —.—
Eng. refined 55.00a —.—
Eng. com. 40.00a —.—
Sheet, Russia, lb. 13¼a 14
Do. Eng.&Am. 3¼a —
Boiler Plate, 1st qu 5¼a —
Do. 2nd qual. 4¼a 4½
Hoop, E&A. cwt 4.00 a 5.00

LEAD. Duty 20 per cent. ad val.
Missouri, 100 lbs. —.— a4.75
Spanish 4.62½a—.—
Bar, lb. — a 4½
Sheet and Pipe — a 5

LEATHER. (SOLE.) Duty 20 per cent. ad val.
Oak, sla'ter, light, lb. 23 a25
Do. middle 20½a22½
Do. heavy 19½a21
Do. dry hide 17 a21
Do. Ohio 20 a23
Hemlock, light 14½a15½
Do. middle 14½a15½
Do. heavy 13½a14½
Do. damaged 12½a13½
Do. poor do. 9 a10

LIME. Duty 10 per cent. ad val.
Rockland, bbl. — a 91

MOLASSES. Duty 30 per cent. ad val.
N. Orleans, new cr. gal 30 a33
Porto Rico 23 a30
Trin. & Cuba musc. 23 a25

OILS. Duty: Palm 10; Olive 30; Linseed, Sperm (foreign fisheries) and Whale or other Fish (foreign) 20 per cent. ad val.
Florence, 30fl. box 4.00 a—.—
Olive, 12 bots. bkts 2.75 a2.87½
Do. in casks, gal. 90 a 92½
Palm, lb. 6 a 6½
Linseed, city, gal. 80 a 81
Do. English 79 a 81
Whale 51 a 53
Do. refined sum 60 a —
Do. ref. winter — a 65
Sperm, crude 1.27 a1.30
Do. winter unbl 1.27 a1.30
Do. spring do. —.— a—.—
Elephant, ref. blchd 68 a 70
Lard Oil, fall&win. 65 a 70

PLASTER PARIS. Duty free.
Blue & white, ton 2.00 a2.62½

PROVISIONS. Duty: Cheese 30; all other 20 per cent. ad val.
Beef, mess, bbl. 8.50 a 8.75
Do. prime 4.75 a 5.00
Pri. mess, tce 15.00 a16.50
Pork, mess, O. bl 11.87½a12.00
Do. prime, O. 8.75 a —.—
Lard, Ohio prime, lb 7½a 7⅞
Hams, pickled 6 a 6½
Do. smoked 7½a 9½
Shoulders, pickled 4 a 4½
Do. smoked 4½a 5
Beef Hams, bbl. 14.00 a14.85
Beef, smoked, lb. 9 a —
Butter, Orange Co. 19 a 22
Do. State, prime 16 a 18
Do. do. fair 14 a 15
Do. do. inf. 8 a 11
Do. Ohio 8 a 11
Cheese 6 a 6½

RICE. Duty 20 per cent. ad val.
Ord. to fair, 100 lbs. 3.00 a3 12½
Good to prime 3.25 a3.50

SALT. Duty 20 per cent. ad val.
Turks Island, bushel — a 22
St. Martins 19 a 20
Liv'pool grd. sack 1.07½a1.10
Do. fine 1.35 a1.40
Do. do. Ashton's 1.50 a1.55

SEEDS. Duty: Clover and Timothy free; Flax Seed 20 per cent. ad val.
Clover, lb. 8 a 8½
Timothy, tierce 15.00 a17.00
Flax, rough, bush 1.68 a 1.75

SPICES. Duty: Pepper 30; all other 40 per cent. ad val.
Cassia, in mats, lb. — a 37½
Ginger, race 4½a 5
Mace 90 a 95
Nutmegs, No. 1 1.10 a1.12½
Pepper, Sumatra 7½a 7¾
Pimento, Jam. cash 14½a 15
Cloves, cash — a 19

SUGARS. Duty 30 per cent. ad val.
St. Croix, lb. — a —
New-Orleans 5¼a 6½
Cuba, muscovado 4½a 6½
Porto Rico 5½a 6½
Havana white 7½a 8½
Do. brown 6 a 7¼
Stuart's dble ref. loaf 9½a—
Havemeyers & Moller's loaf — a —

WOOL. Duty 30 per cent. ad val.
Amer. Sax. fleece, lb. 44 a48
Do. full blood Mer. 40 a43
Do. ½ and ¾ Mer. 37 a39
Do. native & ¼ Mer. 33 a36
Superfine pulled, ctry 37 a39
No. 1 pulled, country 34 a35
Superfine pulled, city 36 a38
No. 1 pulled city, lmbs 33 a34
South Amer. washed 18 a20
Do. unwashed 9 a10
S.A. Cordova, washed 24 a25
Do. unwashed 12 a13
African do. 8 a15
Smyrna do. 14 a17
Mexican do. 16 a17

ZINC. Duty: in Pigs 5; in Sheets 15 per cent. ad val.
In sheets, lb. 5½a 5½
Sheathing, V.M. 6¼a 7

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